

ANCIENT MASTERS AND JESUS

WM. B. HARTZOG, PH. D.

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ANCIENT MASTERS *and* JESUS

BY

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THE GERMAN BAPTIST PUBLICATION SOCIETY
CLEVELAND, OHIO.

A. S.

★ Publishers Weekly

FEB. 23, 07

400-102

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TO THE
THOUGHTFUL YOUNG MEN OF AMERICA
WHO ARE INTERESTED IN EDUCATION
AND RELIGION.

FOREWORD

TWENTY-FIVE centuries ago the philosophers were dealing with exactly similar difficulties as to the basis of belief and of right action as, under different forms, beset thoughtful men of to-day.

It is the purpose of this work to give a brief but comprehensive idea of the philosophical efforts of the Greek masters.

Following this with a portrayal of the character and teachings of Jesus.

This will better enable the reader to form a fair estimate of the spontaneous and reflective thought of the Greek thinkers and the positive teachings of Jesus.

The night of paganism had its stars to light it, but the morning star which stood over Bethlehem directed the attention of humanity to the "Sun of righteousness," who has illumi-

nated the nations and made them to blossom with the vigor of a spiritual spring.

Henry Churchill King says:

"We stand face to face with the historical Christ, as it has been said, 'in a sense and to a degree unknown to the Church since the apostolic age.'

"It is a most significant fact that every single great life of Christ since the Gospels is the product of the last sixty-five years. Every ray of light—historical, critical, philosophic, ethical, religious—has been concentrated upon Him. No such study was ever given to any theme. It would be criminal thoughtlessness that could make that fact without effect in Theology."

WILLIAM B. HARTZOG.

July 1st, 1905.

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INTRODUCTION

"Philosophy, before the coming of the Lord, was necessary, being in some part a preliminary discipline for those who reap the fruits of faith through demonstration. Perhaps we may say it was given to the Greeks with this special object; for philosophy was to the Greeks what the law was to the Jews, 'a school-master to bring them to Christ'."

—CLEMENS ALEXANDRINUS.

INTRODUCTION

The Idea of Philosophy

Now that we are about to range over the field of human thought, as set forth by the Greek masters, it would be well for us to pause and define the idea of philosophy.

To be a philosopher is to have a knowledge of general principles, elements, powers, or causes and laws. This enables such a one to furnish the rational explanation of anything. Philosophers were denominated by the ancients as "Lovers of Wisdom."

The philosopher always has his eye upon the whole and his function is to study the relation of all the parts to the whole and to one another. He believes that no one thing can be understood except in the light of its relation to other things. Spinoza phrases it "sub specie æternitatis." Plato defined a philosopher as one who "apprehends and understands the essence

and reality of things, and is able to grasp the eternal and immutable.”

The aim of philosophy is to exhibit the universe as a rational system in the harmony of all its parts. Hence, the philosopher refuses to consider the parts out of their relation to the whole. Philosophy is, therefore, the only science which takes account of all the elements in the problem. To the philosopher a fact is nothing, except in its relation to other facts. Plato styled himself on one occasion, “The man who sees things together.” The task of philosophy is the co-ordination of all thought. Philosophy is the critic of the sciences and the science of first principles.

Ueberweg says, “Philosophy is the science of principles.” Philosophy is the ultimate and rational view of things obtained by a discovery of the reason of their existence or by showing why they exist. The objects of philosophy are God, Nature and Man in their existence and relations.

The Semites gave their attention to re-

ligion, disclosing God and establishing worship. The Romans were absorbed in the solution of political problems. The Greeks were the intellectual educators of mankind. They combined strength and courage with the elements of high culture; hence, only among them could philosophy be developed. They were moved by the all-powerful instinct to discern the cause of things. They enthroned the love of the intellectual and the beautiful. They ruled the world of thought, they were the most learned people of their age; poetry, art, sculpture and architecture attained among them a degree of excellency which has never been surpassed, while their philosophy even now lives and commands the admiration of the world after the lapse of thousands of years. Such were the people to whom the Apostles of Jesus addressed the message they had for the world, a people saturated with religious and philosophical thought and fully alive to all the advantages of civilized habits of life.

Part First
ANCIENT MASTERS

FIRST PERIOD

The Awakening of the Philosophical Spirit

“If we regard this sublime philosophy as a preparation for Christianity, instead of seeking in it a substitute for the Gospel, we shall not need to over-state its grandeur in order to estimate its real value.”

—PRESSENSE.

There is not anything that I know which hath done more mischief to religion than the disparaging of reason.

—GLANVILL.

CHAPTER I

The Ionic Masters

Miletus, the "Mother of Eighty Cities," situated about the center of the Ionian coasts of Asia Minor, was the foremost city of the Greek world at the dawn of the sixth century before Christ. It was great and wealthy. It possessed four splendid harbors and a strong defensible position. It gathered to itself much of the extensive overland trade which flowed between India and the Mediterranean, while, by its great fleets, it carried on trade with a busy community of colonies along the shores of the Inland seas.

Its streets must, therefore, have been crowded with merchants of every land, from Spain to India, and from Arabia to the Northland. Consequently the riches and wonders of every clime must have been familiar to the inhabitants of Miletus.

It was natural for Miletus to produce the first notable Greek geographer, Hecataeus, who constructed the first map and wrote extensively of varieties of customs among various communities and speculated on the strange phenomena in the realm of nature, thereby paving the way for his great successor Herodotus.

Miletus was a strong political city, the most prominent of a federation of cities, and fitly enough in this city Thales, statesman, practical engineer, mathematician and philosopher, flourished.

He was the leading man in Miletus for the greater part of the sixth century before Christ. He was of Phœnician descent and is spoken of by Aristotle as the originator of the Ionic Natural Philosophy. His fundamental doctrine is thus expressed: "Water is the original source of all things."

We read of his astronomical ideas; at one time he successfully predicted an eclipse. His ability as an engineer was displayed in chang-

ing the course of a river. He was far-sighted in handling the market and his wise advice in the general councils of the people was appreciated.

He was an inquirer into the origin of things. He raised questions as to the existence, laws and purpose of the natural world which he could not answer, but he attempted, and started men to thinking, which eventually resulted in reasonable theories of the universe. He was so highly appreciated by the Greeks that he was placed foremost in antiquity among the Seven Sages whose practical wisdom became a world's tradition enshrined in anecdote and crystallized in proverb.

Thales was the founder of the School of Miletus. Aristotle, in an interesting account of early philosophy, says: "The early philosophers as a rule formulated the originative principle of all things under some material expression. By the originative principle or element of things they meant that of which all existing things are composed, that which de-

termines their coming into being and into which they pass on ceasing to be. Where these philosophers differ from each other is the answer which they give to the question, What is the nature of this principle? the difference of views among them applying both to the number and to the character of the supposed element or elements. Thales, the pioneer of this philosophy, maintained that water was the originaive principle of all things. It was doubtless in this sense that he said that the earth rested on water. What suggested the conception to him may have been such facts of observation as that all forms of substance which promote life are moist; that heat itself seems to be conditioned by moisture; that the life-producing seed in all creatures is moist, and so on."

Cicero has given a summary of the doctrine of Thales in the following terms: "Thales of Miletus, the first who engaged in these inquiries, says that water is the original of all

things and that God is that intelligence who from water formed all things."

Absurd though his theory of the universe was, in the light of facts now familiar to us all, the thinking of Thales marks an epoch in the intellectual development of the race. In his philosophy is the germ of a new aspiration.

Contemporary with Thales was another eminent Greek thinker, Anaximander. He was a native of Miletus and was younger by one generation than Thales, but was intimate with him. The knowledge we have of him is so fragmentary that we cannot say in what manner or degree he was influenced by Thales. Like many other brilliant stars of ancient night, he appeared for a moment only, and then was lost in the darkness of antiquity.

He was not eminent in political life, but was certainly the equal if not the superior of Thales in mathematical and scientific ability. He made known to his countrymen the Sundial, which had been in use among the Babylonians, and was associated with Hecatæus in

the construction of maps and charts. He devoted himself with some success to the science of astronomy. He was familiar with the abstractions of mathematics. He composed a work "On Nature." One of his utterances is: "All things must in equity again decline into that whence they have their origin; for they must give satisfaction and atone for injustice each in the order of time." He worked out a theory of the origin of the universe and all existing creatures. He laid aside the notion of God, at least as needless for a philosophical explanation of the world.

Beginning with the idea of one original substance. "From it the elementary contraries, warm and cold, moist and dry, are first separated in such manner that homogeneous elements are brought together; through an eternal motion there arise, as condensations of air, innumerable worlds, heavenly divinities, in the center of which rests the earth, a cylinder in form and unmoved because of its equal remoteness from all points in the celestial

sphere." The earth, according to this philosopher, was evolved from an originally fluid state. All creatures, including man, arose by gradual development out of the elementary moisture under the influence of heat. He speculated as to the existence of a soul in every living creature.

Anaximenes, a pupil of Anaximander, was also a native of Miletus. His idea was that air was the first principle "and represents fire, wind, clouds, water and earth as produced from it by condensation or rarefaction. He held that the earth is flat like a plate and is supported by the air." This sentence comes to us from his lips: "As our soul, which is air, holds us together, so breath and air encompass the universe."

Aristotle refers to Anaximenes and his contemporary, Diogenes of Apollonia, as "holding the air to be prior to water and place it before all other simple bodies as their first principle."

Ephesus was not far away, and we turn our

attention to that great city, for she furnishes the next great philosopher, Heraclitus. He was a descendant of a noble Ephesian family. "He assumes as the substantial principle of things ethereal fire, which he at once identifies with the divine spirit, who knows and directs all things." The process of all things is twofold, involving the transformation of all things into fire and then of fire into all other things. His famous dictum was "All things pass." He was the advocate of the eternal flow of being. This eternal movement he pictures everywhere as an eternal strife of opposites, whose differences finally consummate themselves in finest harmony. "Oneness emerges out of multiplicity, multiplicity out of oneness; and the harmony of the universe is of contraries, as of the lyre and the bow."

To the mental view of Heraclitus creation was a process eternally in action. He held that in the act of breathing we draw into our being a portion of the all pervading vital element of all being; in this universal being we thereby

live and move and have our consciousness; the eternal and omnipresent wisdom becomes, through the channels of our senses and especially through the eyes, in fragments at least, our wisdom. Hence, in so far as man is wise it is because his spirit is kindled by union with the universal spirit. His view filled him with contemplative melancholy and he was denominated "the weeping philosopher."

It is to be noted here that the prevailing direction of philosophical inquiry among the early Ionian philosophers was toward the universe of nature. It was an inquiry after the material principle of things and the manner of their generation and decay. It was a study of the external world, a philosophy of nature. Furthermore, the reader traces a philosophical progress, even though it be limited. Although the theories of the Ionic philosophers have been exploded, most of them, at least, by subsequent scientific investigations, yet the effort was a worthy one in that it instituted a

philosophical movement which led to a discovery and explanation of the general laws of the universe.

CHAPTER II

The Italic School

THE scene is transferred to southern Italy. There Greek colonies had settled. Towards the end of the sixth century B. C., Pythagoras founded a society among those people whose aims and characters were political, philosophical and religious. Antiquity speaks of his extensive travels in Egypt and Babylonia, and according to the common opinion he penetrated as far as India. His birthplace is uncertain, but he is spoken of as the Samian. For a time he lived on the island of Samos.

He instituted a school from which grew an aristocracy that aroused the opposition of the democratic spirit. For a time his school flourished. There were various grades of learners subjected to absolute silence for a period of years, holding all things in common. The

students were graded: Those in the lower grade were called listeners; those in the intermediate grade were called mathematicians, and those in the advanced grade were denominated philosophers. His influence was great in philosophical and political circles, but after nearly a half century the democratic spirit triumphed and Pythagoreanism was violently rooted out. Pythagoras died in exile.

The greatest obscurity enveloped the doctrines of Pythagoras. The records are defective; many portions of his doctrines are presented under a veil of symbols; and the mathematical language which he adopted as the general language of philosophy could not be understood without a lexicon from his pen.

We will mention some fundamental points which will aid us in contrasting the Ionic and Italic schools.

He set out with the most general ideas and proceeded by the method of deduction.

The fundamental principle with him was the absolute unity. To his mind that compre-

hended everything. There was one originating being which he denominated Monad. This being included spirit and matter in his make-up. From Monad, the unity of spirit and matter, proceeds diversity—the universe.

Matter on being detached becomes discordant and imperfect. Spiritual beings becoming detached from Monad fall naturally into a state of imperfection, instability and division.

He coined a word, Dyad, which he held represented the entire spiritual and corporeal world, or, in a word, it was employed to denominate matter. The intelligence and will should strive against the empire which the Dyad exercises over them.

Everything variable is false.

The conception of this absolute unity is the highest summit of science.

He advocated mathematics and music because they were founded upon the harmony of numbers and sound. From this he deducted the doctrine of the harmony of the spheres. The assumption being that the celestial spheres

were separated from each other by intervals corresponding with the length of strings arranged to produce harmonious tones.

This principle carried into politics led him to advocate a community of goods, under the administration of a chief, who should distribute to everyone according to his needs. He held that this reduced to unity the possession of multifarious goods which are the source of discord among men.

He carried from Egypt the idea of the transmigration of souls which, by a bad use of their liberty, have gone wrong and descended into bodies more gross than they at first inhabited. On the other hand, enlightened and virtuous souls ascend and are clothed with bodies more pure and free. The complete salvation of the soul was its final transformation into God, the absolute unity.

Even this limited view of his ideas will lead the reader to see its kinship to Egyptian and Hindu systems. He developed their pantheistic notions.

However, the Pythagorean school did much independent and hard thinking, and the system marks a real philosophical progress.

The Ionian school constructed a physical philosophy, the Italic school embraced both the physical and moral world. One notable principle was established by the latter school—The subordination of the senses to the mind.

This teaching remained a power for centuries throughout the Greek world and beyond.

CHAPTER III

The Wise Men of Elea

THE city of Elea in Lower Italy was the theater of philosophical teaching for two hundred years.

This was a Greek colony. Like Miletus, the city had reached a high pitch of commercial prosperity.

The founder of the Eleatic philosophy was Xenophanes, a native of Colophon, in Asia Minor. He was born B. C. 569 and lived to the ripe age of ninety-two years. He lived more than sixty years in the city of Elea. According to Diogenes Laertius, he devoted himself in his youth to the study of Pythagorean philosophy. In fact, he was a student of philosophy in general. He was rather dogmatic in his manner and most unmercifully assailed Homer and Hesiod.

He was a theological philosopher. Aristotle

said of him: "He looked forth over the whole heavens and said that God is one, that that which is one is God." Ueberweg remarks, "The foundation of the Eleatic doctrine of unity was laid in theological form by Xenophanes." His view was that "God was all eye, all ear, all intellect, untroubled, he moves and directs all things by the power of his thought." Pythagoreanism maintained that everything is contained in the infinite unity and that everything was produced by it. Xenophanes made a searching inquiry into the possibility of everything being produced by the infinite unity and denied the possibility.

He and his followers, of whom we shall presently speak, reasoned as follows: "If anything has been made it has been made out of that which was, or out of that which was not. Out of that which was not is impossible; for out of nothing, nothing can come. Out of that which was, it is impossible still; for since it already was, it could not have been made."

Thus setting out with the idea of the im-

possibility of any production whatever, he admits, in consequence, but one sole being, eternal, infinite, immutable.

We ought to speak of the other wise men of Elea before we further discuss the ideas of the Eleatic school.

Parmenides, the pupil and successor of Xenophanes and a native of Elea, is an interesting character. He was a man of wealth who renounced the splendor in which his wealth would have enabled him to live in order to give himself to retirement, silence and the study of philosophical problems. Like his master, he wrote his doctrines in verse. Plato relates a visit of Parmenides to Socrates. The latter was then very young. Plato's description of Parmenides is as follows: "He was then already advanced in years, very hoary, yet noble to look upon; in years, some sixty and five." His youth fell in the old age of Xenophanes and his old age in the youth of Socrates. The exact time of his birth is not known, but is generally agreed up-

on as 515 B. C. His master was theologically inclined—but he became the master metaphysician of his age. His greatest production was entitled "Of Nature." The exordium is characterized by no little grandeur. He describes himself as soaring aloft to the sanctuary of Wisdom. He is drawn by horses under the guidance of the virgin daughters of the Sun. After a long journey on the path of perpetual day he reaches a point in highest ether, where is located the temple of the Goddess of Wisdom, from whose quivering lips he received instruction concerning the eternal verities.

Plato speaks of him as "Father Parmenides whom he "revered and honored more than all the other philosophers together."

Jowett says, "He was the founder of metaphysics and of logic."

Zeno, when a youth, was adopted by Parmenides and became a worthy successor. He acquired a great reputation by his productions, none of which have come down to us. He was of an argumentative turn of mind and in time

composed a work on logic. Plato describes him on the occasion of his visit to Athens as "nearly forty years of age, of a noble figure and fair aspect."

His mission was that of a critical defender and expounder of the philosophical views of the two preceding philosophers. This he did with remarkable ingenuity.

Melissus, though a native of Samos, born about B. C. 440, was a vigorous thinker. He was a pupil of Parmenides, and a defender of the fundamental idea of the Eleatic philosophy.

The wise men of Elea were pantheists of the rankest dye. "They contributed to that progress of philosophical thought which results from the regular development even of error. For error cannot be developed except in virtue of certain logical laws which are themselves truths."

They came to deny the existence of the world only by repudiating the testimony of the senses as illusory.

There were two reactionists, Leucippus and Democritus, who maintained a plurality of material principles. They founded what some have denominated the physical school. For infinite unity they substituted infinite plurality. In a word the former viewed the universe from a spiritualistic point of view and the latter from the materialistic. Xenophanes and Parmenides were idealists, Leucippus and Democritus were sensualists. The one led to God, the others to atheism. Instead of the universe in all its variations issuing from one supreme being they held the "atomic philosophy," that an innumerable number of atoms, invisible by reason of their smallness, careering through empty space, by their union bring objects into being, by their separation bring destruction.

These atoms had always existed in a state of whirl. To Leucippus and Democritus atoms were the seeds of all things. This was a strictly mechanical theory of the universe. Even the soul or life principle in every living creature

was simply a structure of the finest and roundest atoms.

The effect of this teaching was to produce a cheerful fearlessness. Leucippus lived out what he taught, and was known as the laughing philosopher. He lived to a great age. He refers to his travels and studies thus: "Above all the men of my time I traveled farthest and extended my inquiries to places the most distant. I visited the most varied climates and countries, heard the largest number of learned men, nor has anyone surpassed me in the gathering together of writings and their interpretation; no, not even the most learned of the Egyptians with whom I spent five years." We are also informed that he visited the priests and astrologers of Babylon and Chaldea.

CHAPTER IV.

The Sophists or Higher Critics of the Old Philosophy.

The Sophists taught the art of disputation. They gave special attention to rhetoric and oratory. The quibbling nature of the Greek was soil on which an art like that flourished. Grecian historians often speak of their excessive love for law suits. This desire was soon gratified by Corax and Tisias, who wrote precepts on the art of disputation. Protagoras followed with discussions on the most remarkable points of law. Gorgias produced a work that purported to furnish a model form of accusation and apology for every case that could present itself. Socrates complained of them as being mercenary teachers. Plato speaks of them in derisive terms. It is a notable fact that until recent years the Sophists were condemned by philosophers and writers

of histories of philosophy; but defenders of ability have appeared in Lewes and Grote. The latter erudite and thoughtful writer in his history of Greece defends the Sophists in an able manner.

We are inclined to believe that Plato's assault on the Sophists was a case of speculative antipathy. However, they were destructionists to a great extent, for they planned arguments in favor of, and against, every theory of philosophy that had been advanced, and ere Socrates appeared on the scene, the Sophists had demoralized the sects and divisions of philosophy, and the beliefs of men were shattered. Men did not know what they believed. There was a reign of skepticism. The Sophists accomplished the destruction of the old philosophy. This is certain, they were brilliant men and in many instances learned men. They reaped large money and much renown by protesting against prevailing philosophy and teaching a word-jugglery which they denominated "Disputation and Oratory."

With them *skill* was the object rather than *truth*. They lacked sincerity. Speculative intellects were not satisfied, and a reaction set in which led to the most brilliant development of Greek philosophy. Under Socrates philosophy again regained her empire.

SECOND PERIOD

*The Full Development of the Philosophical
Spirit*

CHAPTER V

Socrates, the Truth-Seeker

At the opening of this new epoch appears the great name of Socrates, one of the three giants of philosophy. He came upon the stage of action at the opportune time. Philosophy had been degraded by the Sophists. It was the crisis in philosophical thought. Socrates the Truth-seeker became the redeemer of philosophy. It was his mission to restore its true character. He put to flight the philosophical anarchists about him and prepared the way for Plato and Aristotle.

This distinguished Athenian, born B. C. 469, was the son of Sophroniscus and the midwife Phænarete. His parents were poor, for Socrates is represented as having been too poor to pay the fees required for instruction by the Sophists of his time. This, no

doubt, caused him in after years to refuse pecuniary recompense. He first wrought with his father as a sculptor. A wealthy Athenian, Crito, withdrew him from the shop and educated him. This Crito afterward became a reverential disciple of the great genius he had discovered. Socrates followed his intellectual taste in becoming a student of philosophy. He familiarized himself with all previous philosophic thought and prevalent culture in cultivated Athens, which, however, only enabled him to exhibit a more complete originality of thought. As to his personal appearance he was almost, if not quite, a monstrosity. In this he appears in striking contrast to the Grecians who were distinguished generally for their handsome features and noble proportions. "His face was squat and round, his eyes protruding, his lips thick. He was clumsy and uncouth in appearance and careless in dress." Barefoot, he wandered about the streets of classic Athens absorbed in thought; sometimes he stood still for hours, fixed in meditation.

Every day he entered the market place and questioned and disputed with all who were willing to do so. However there was such a wealth of wisdom and witchery of language that even the most fastidious longed to sit down beside Socrates and "grow old in listening to his talk." Alcibiades describes him thus: "When we hear Pericles, or any other accomplished orator, deliver a discourse, no one, as it were, cares anything about it. But when anyone hears you, or even your words related by another, though ever so rude and unskilled a speaker, be that person a woman, man, or child, we are struck and retained, as it were, by the discourse clinging to our minds." Elsewhere the same writer says: "This man has reduced me to feel the sentiment of shame, which I imagine no one could really believe was in me; he alone inspires me with remorse and awe." He was not disturbed by danger, threat or ridicule. He often referred to the voice within constraining or directing him. He developed his philosophical specu-

lations by questioning high and low, rich and poor, concerning righteousness, justice, goodness, purity and truth. But he was a subtle questioner. He claimed to be in search of the lost universal, the lost law of man's thoughts and actions. In this way Socrates created the raw material for a theory of induction and definition to be developed later by the great technical and systematizing intellects, Plato and Aristotle. He adopted as his motto the maxim engraved on the Delphic Temple, "Know thyself." He claimed to be ignorant and probably was sincere in the claim, because of his high ideal, but the people with one accord declared him to be the wisest man in Greece.

His philosophizing did not hinder him from fulfilling his duties as a citizen. He bore arms several times in defense of his country, and exhibited remarkable fortitude as a soldier. Plato was a fellow-soldier and messed with Socrates, and his description of his distinguished comrade is interesting and

beautiful. "At one time we were fellow-soldiers and had our mess together in the camp before Potidæa. Socrates there overcame not only me, but every one besides, in endurance of toils; when, as happens in a campaign, we were reduced to few provisions, there were none who could sustain hunger like Socrates; and when we had plenty, he alone seemed to enjoy our military fare. He never drank much willingly but when he was compelled he conquered all, even in that to which he was least accustomed, and, what is most astonishing, no person ever saw Socrates drunk either then or at any other time. In the depth of winter (and the winters there are excessively rigorous), he sustained calmly incredible hardships; and amongst other things, whilst the frost was intolerably severe, and no one went out of their tents, or if they went out, wrapped themselves up carefully and put fleeces under their feet and bound their legs with hairy skins, Socrates went out only with the same cloak on, that he usually wore, and

walked barefoot upon the ice, more easily, indeed, than those who had sandaled themselves so delicately; so that the soldiers thought that he did it to mock their want of fortitude. It would indeed be worth while to commemorate all that this brave man did and endured in that expedition." Space forbids the lengthy description of Plato, but this is sufficient to give us a view of his soldierly qualities. He was Senator at one time and no bribes were large enough to induce him to deal unjustly, and no demand of superior officers could move him to do a wrong act. For one day he presided over the Senate during which he was intrusted with the keys of the citadel and the treasury of the Republic. On that day he defied the angry mob that demanded the execution of the Admirals who did not, in fact could not, bury the dead after the battle of Arginusæ, owing to a violent storm. The superstitious friends of the dead believed that the shades of the unburied dead would wander for

one hundred years on the banks of the Styx. This was the cause of their wrath.

Socrates married Xanthippe and three children were the result of this union. His wife was a high tempered creature and tested his patience. He once remarked, "I married this woman being firmly convinced that in case I should be able to endure her, I should be able to endure all others;" however, a dreamer and reformer is not always the most pleasant companion.

"Socrates," says Cicero, "called philosophy down from the heavens to earth, and introduced it into the cities and houses of men, compelling men to inquire concerning life, and morals, and things good and evil."

That is to say, he dealt with the ethical branch of philosophy, an order of ideas applicable to the conduct of life. "The doctrine of Socrates is substantially a theory of virtue. The type of virtue is God, the author of everything that is good and beautiful, who governs the world by his providence. The seat of vir-

tue is the soul, like God in its nature, and immortal as he is." The essence of virtue is wisdom, which relates to the duties of man towards himself; justice, which determines his duties to others; piety, which includes his duties to God. He taught that the means of cultivating virtue, so far as they depend upon man, are self-knowledge, moderation of desires, and self-control; so far as they proceed from God, divine influence and inspiration. The ultimate result of virtue is felicity. These ideas he evolved from his conception of the object of philosophy and the nature of the soul.

We must not think that Socrates did not deal with the natural world. He dealt with this subject as of secondary importance. He spoke often of the universal reason which governs and orders all things. However his chief study was man. What was the purpose of his existence and action? The answer was, "The Good," is the sole object of knowledge and the content of action.

He was the first to assert the principle of conscience. To him it was that God which every man hears within him and which is the true measure of all things. By reason he arrived at the idea that there was only one *Good* and one *Virtue* and a single opposite of these, viz., ignorance: "No darkness, but ignorance; no light, but intelligence."

Socrates wrote no books, delivered no elaborate lectures; he simply talked and argued, but all Greece was mightily moved. He hated injustice and folly and never lost an opportunity to denounce them. "A man who undertakes to criticise his age must expect the critic's punishment." Socrates censured freely, openly.

As a rule a great man cannot be understood by his contemporaries; he can only be understood by his intellectual peers. "Posterity exalts a great man's fame by producing a number of great men to appreciate him." Blinded by passion, prejudice and self-interest, some of the officials of the country brought charges

against him, in 399 B. C. The indictment reads: "For not worshipping the gods whom the city worships and for introducing divinities of his own; next, for corrupting the youth." Plato's apology gives the substance of his defense which was a vindication of his whole life, but it was not given in a way to conciliate the jury of five hundred Athenian citizens. The vote of condemnation was carried by a small majority; however, the sentence of death by poisoning was passed by eighty more votes, provoked, it is believed, by his apparent indifference to their action. The execution was delayed for thirty days. His friends urged him to escape and opportunity was afforded, but he steadfastly refused to do so. He spent his last day in discoursing on the immortality of the soul. Plato describes the close of this wonderful life in the following fashion: "When he had thus spoke, he arose, and went into a room, that he might wash himself, and Crito followed him. We waited, therefore, accordingly, discoursing over and reviewing

among ourselves, what had been said, and sometimes speaking of his death, how great a calamity it would be to us; and sincerely thinking that we, like those who are deprived of their fathers, should pass the rest of their life in the condition of orphans. But when he had washed himself, his sons were brought to him (for he had two little sons, and one considerably advanced in age), and the woman belonging to his family likewise came in to him; but when he had spoken to them before Crito, and had left them such injunctions as he thought proper, he ordered the boys and woman to depart; and he himself returned to us. And it was now near the setting of the sun; for he had been absent for a long time in the bathing room. But when he came in from washing, he sat down, and did not speak much afterwards, for, then, the servant of the eleven magistrates came in, and standing near him, I do not perceive that in you, Socrates (says he), which I have taken notice of in others; I mean that they are angry with me, and curse

me, when, being compelled by the magistrates, I announce to them that they must drink the poison. But, on the contrary, I have found you at the present time to be the most generous, mild and best of all the men who ever came into this place; and, therefore, I am well convinced that you are not angry with me, but with the authors of your present condition. You know those to whom I allude. Now, therefore (for you know what I came to tell you), farewell! and endeavor to bear this necessity as easily as possible. And at the same time, bursting into tears, and turning himself away, he departed. Then Crito gave the sign to the boy that stood near him. And the boy departing, and having stayed for some time, came, bringing with him the person that was to administer the poison, and who brought it properly prepared in a cup. But Socrates, beholding the man, It's well, my friend (says he); but what is proper to do with it? for you are knowing in these affairs. You have nothing else to do (says he), but when you have

drunk it to walk about, till a heaviness takes place in your legs, and afterwards lie down; this is the manner in which you should act. And at the same time, he extended the cup to Socrates. Socrates received it from him, and indeed with great cheerfulness; neither trembling nor suffering any alteration for the worse in his color or countenance, but, as he was accustomed to do, beholding the man with a bull-like aspect. What say you (says he), respecting this potion? Is it lawful to make a libation of it, or not? We only bruise (says he), Socrates, as much as we think sufficient for the purpose. I understand you (says he), but it is certainly both lawful and proper to pray to the gods, that my departure from hence thither may be attended with prosperous fortune, which I entreat them to grant, may be the case. And at the same time ending his discourse, he drank the poison with exceeding facility and alacrity. And thus far, indeed, the greater part of us were tolerably well able to refrain from weeping; but when we saw him

drinking, and that he had drunk it, we could no longer restrain our tears. But from me, indeed, notwithstanding the violence which I employed in checking them, they flowed abundantly; so that, covering myself with my mantle, I deplored my misfortune. I did not, indeed, weep for him, but for my own fortune, considering what an associate I should be deprived of. But Crito, who was not able to restrain his tears, was compelled to rise before me. And Apollodorus, who, during the whole time prior to this, had not ceased from weeping, then wept aloud, and with great bitterness; so that he infected all who were present except Socrates. But Socrates, upon seeing this, exclaimed: What are you doing, excellent men? For indeed I principally sent away the woman, lest she should produce a disturbance of this kind. For I have heard it is proper to die unattended with propitious omens. Be quiet, therefore, and summon fortitude to your assistance. When we heard this we blushed, and restrained our tears. But he,

when he found, during his walking, that his legs felt heavy, and had told us so, laid himself down in a supine position. For the man had ordered him to do so. And, at the same time, he who gave him the poison, touching him at intervals, considered his feet and legs. And after he had vehemently pressed his foot, he asked him if he felt it. But Socrates answered he did not. And after this he again pressed his thighs; and, thus ascending with his hand, he showed us that he was cold and stiff. And Socrates also touched himself, and said that when the poison reached his heart he should then leave us. But now his lower belly was almost cold; when uncovering himself (for he was covered), he said (which were his last words), Crito, we owe a cock to Esculapius. Discharge this debt, therefore, for me, and don't neglect it. It shall be done (says Crito); but consider whether you have any other commands. To this inquiry of Crito he made no reply; but shortly after moved himself, and the man covered him. And Socrates

fixed his eyes. Which, when Crito perceived, he closed his mouth and eyes. This was the end of our associate; a man, as it appears to me, the best of those whom we were acquainted with at that time; and besides this, the most prudent and just."

So perished this towering intellect, this brave, true, simple, wise man; this profoundly religious pagan in the conflict between the old and the new philosophy. But his principles swayed the future.

CHAPTER VI

Plato, the Colossal Hellenic Idealist

Socrates had laid the first stone, not only of the fabric of ethical philosophy, but of scientific method. His disciples were many and earnest. The Megaric or Eristic school of Euclid and the Elian school of Phædo occupying themselves almost exclusively with the dialectical investigations, and the Cynic school of Antisthenes and the Hedonic or Cyrenaic school of Aristippus treating, in different senses, principally of ethical questions. There was extant a vast deal of literature bearing on natural philosophy, the production of earlier teachers.

Socrates had not committed his ideas to writing but had impressed his disciples, and one of them in particular, with the sublimity and worth of his teaching. Plato, throughout his formative years, was a close follower

of Socrates. He was the most intellectual man of his generation and some would go farther and say, the most intellectual man of history. This man, the inheritor of centuries of patient investigation and deep thought, rich in natural endowment and culture, was destined to occupy a place unlike that of any other philosopher in human history. His task was to idealize, develop and dramatize; to embody and extend beyond its original scope the teaching of the ages.

Socrates was a talker, Plato was a writer—the first literary man of his age. His writings may be described as the literary outcome of all philosophical teaching. He was the Colossal Hellenic Idealist. “He looked out with prophetic eye upon a far future of better laws, purer religion, and nobler life.”

The reader, however, will be surprised to find that we have little authentic evidence as regards Plato's life. We know that he was born about 429 or 427 B. C., and that he belonged to an aristocratic Athenian family. At

the time of his birth his parents lived in the island of Ægina, where his father owned an estate. Both father and mother belonged to ancient and noble families. His father was Ariston, who traced his descent from Codrus and Charmides. His mother, Perictione, claimed descent from Solon. She was cousin to Critias, who was one of the most notable of the Thirty Tyrants. His real name is said to have been Aristocles, the name Plato being a nickname dating from his school days, and given him for reasons now forgotten and variously described. He studied under all of the best masters available in his day. He was endowed with a robust physical constitution which was improved by regular physical culture—a leading feature of Greek civilization. His literary training was commenced under a schoolmaster named Dionysius, pursued under Drakon and Cratylus. He familiarized himself with the poets, and became a poetic writer of no mean ability; but on meeting Socrates and hearing his learned discussions, became so

convinced of his lack of wisdom that he burned every one of his literary productions.

From this time forth he pursued his philosophical studies with absorbing interest. He was about twenty-eight years of age when Socrates was put to death. It is believed that he first met Socrates when he was about twenty years old. His eight years of Socratic companionship were spent in part in the army, Socrates being his comrade. Immediately after the death of Socrates, Plato left Athens and visited a band of Socrates' disciples in the house of Euclid in Megara. Soon after this he set out on a long journey which included Egypt, Cyrene and Asia Minor. He studied the wisdom of these lands; spent thirteen years in travel, perhaps returning home at intervals; but at length settled in Athens and set up his school of philosophy in the gymnasium of Academus, and there taught for nearly forty years.

This may be denominated the *Great Epoch of Ancient Philosophy*. The spot selected by

Plato for his lectures was a garden adjoining the precinct sacred to the hero Academus, about a mile distant from the gate of Athens, on the road to Eleusis toward the north. There were walks, shade trees and a gymnasium. Plato owned a small residence and garden; and there under the name of the Academy he founded the school which was destined to influence the thought of many generations.

His fame as a lecturer spread; and among his numerous pupils were Speusippus, Xenocrates, Aristotle, Demosthenes, Hyperides, Lycurgus, Perdiccas of Macedonia, Dionysius of Syracuse and Eudoxus, the genius of Kindus, who afterwards became illustrious both in geometry and astronomy.

Plato was not an orator like Pericles. He was described "as having a thin voice." But nevertheless was a man of magnetic personality.

He never set a price on his teaching, but re-

ceived voluntary contributions. Many of his rich admirers contributed largely.

At times he would journey to Italy, Sicily and Syracuse. On one occasion he was seized and sold into slavery, but was ransomed by a friend. At another time he was persuaded by Dion to visit Dionysius, the Tyrant of Syracuse, and instruct him as to how to govern his people. And for a time he was practically the ruler of Syracuse. At length Dionysius, tired of his high ideals, shut him up until he was glad of the opportunity to leave the city.

In 359 B. C., Dion, aided by many Grecians and encouraged by Plato and his disciples, equipped and led a force against Dionysius, and succeeded in making himself master of Syracuse. But in time, Dion's conduct was such as not to reflect credit on Plato's teaching.

The latter part of Plato's life was spent in writing his thoughts for the benefit of future generations. He lived eighty years and according to Diogenes Laertius, he died at a

marriage-feast, B. C. 347, in the city of Athens.

Plato saw clearly the need of his age and endeavored to supply that need by giving a complete exposition of the whole basis of knowledge in all of its forms. He developed his philosophy along three lines—the ethical, which included the political; the metaphysical, which included the scientific; and the mystical. He adopted a peculiar style—that of dialogues. He had a numerous repertory of dramatic personages who stand in various relations to his chief character, Socrates—“The impetuous Chærephon; Apollodorus, the weak brother; old Crito, the true-hearted; Phædo, the beloved disciple; Simnias and Cebes, who have been with Philolaus; the graceful and ingenious Phædrus; the petulant Philebus; Theætetus, of the philosophical nature, who is cut off in his prime; and the incorrigible Alcibiades; then Plato’s own kinsmen, Glaucon, the irrepressible in politics, in quarrel, and in love; Adimantus, solid and grave; Critias, in his phase of amateur philosopher,

and not as what he afterwards became; Charmides, not in fiery manhood, but in his first bloom of diffident youth; and many others, who appear as mere acquaintances, but have an interest of their own. The accomplished Agathon; the gay Aristophanes; Eryximachus, the all-worthy physician; Meno, light of spirit; Callias, entertainer of Sophists; Callicles, the wilful man of the world; Cephalus, the aged father of Lysias; and Nicias, the honored soldier." So thoroughly does he hide his personality that Grote remarks, "In fact, there exists for us no personal Plato any more than there is a personal Shakespeare." Plato never appears, and never gives an opinion of his own. He, however, is the unseen prompter. The only manifestation of Plato is in the Epistles. He was skeptic, dogmatist, religious mystic and inquisitor, mathematician, philosopher, poet and rhetorician all in one.

He ranged over the whole gamut of human thought. He was moved by two great forces,—the love of truth and zeal for human im-

provement. His creative ability was marvelous. Emerson says: "Out of Plato come all things that are still written and debated among men of thought." We remember that Ferrier, in his *Institutes of Metaphysics*, says, "All philosophical truth is Plato rightly divined." His philosophy has guided the speculations of the civilized world. "In Plato's philosophy," says Boeckh, "the expanding roots and branches of earlier philosophy are developed into the full blossom, out of which the subsequent fruit was slowly brought to maturity."

He spent his whole life in celibacy and therefore left no natural heirs, but transferred his effects by will to his friend Adimantus. He was buried in the grove where for many years he lectured to his followers.

We have avoided trying to give an epitome of Plato's ideas. First, because he did not leave to posterity such a production, but like the Great Galilean advanced his ideas and left it to future generations to put them into systematic order. Secondly, because no one

has ever given to the world a systematic statement of Platonic thought. And, thirdly, even if we considered ourselves capable of doing it, it would hardly be possible in the limited space of such a work as this. We refer the reader to Grote's masterly analysis of the Platonic productions. Suffice it to say that Plato was one of the greatest lights of the ancient world.

CHAPTER VII

Aristotle, the Great Greek Master.

The creativeness of Plato must be succeeded by the collective industry and analytical ability of Aristotle. It was left for this distinguished pupil of Plato to first combine and develop into the unity of a comprehensive system, all the legitimate elements of previous philosophical thought. He treated of every subject which came within the range of ancient thought and contributed not a little to the sum of human knowledge. In him culminated Greek speculative philosophy. He was the strongest of the ancients. "It even came to pass that for a long period all secular writings but those of Aristotle had dropped out of notice in Europe. His works may also have the credit of having saved men from relapsing into barbarism." Institutions of learning of every rank, for cen-

turies sought in Aristotle the basis of knowledge. Dante speaks of him as "the master of those that know," and depicts him as the chief of the philosophic family.

Aristotle coined many words and phrases which are noticeable in the productions of literary as well as scientific writers. For example, the pregnant terms *maxim*, *principle*, *subject matter*, *form*, *end*, *final cause*, *motive*, *faculty*, *energy*, are of Aristotelian origin. If it had not been for the writings of Aristotle we would have had to express many of our thoughts differently.

One writer observes, "The thought of Aristotle takes its start out of two separate sets of elements previously existing in Greece: the one purely philosophical, the other scientific. In Plato were summed up and remoulded all of the former results of logical, metaphysical, psychological, ethical and political speculations of Greece. And Aristotle was in the first place, thoroughly imbued with Plato, and all the purely philosophical side of his writings

was conceived in close relation to Plato's works, the results of which he may be said to have codified, reducing into expository form what Plato had left scattered up and down, rather as hints and suggestions, in his brilliant dialogues. Partly then, Aristotle adopted the results of Plato, and made them available for the world in general; partly he dissented from some of the Platonic doctrines and carried on a polemic against them."

We may add in this connection that the aims of these men were different. Plato created ideas but left them scattered throughout his dialogues. Aristotle aimed from first to last to be scientific, his main care was to be definite and exhaustive. In this he strikes out on a new path, achieving great things in the accumulation and systematizing of knowledge, thus paving the way for future generations. Aristotle, while always correct in speech, was never artistic; indeed, he studiously avoided fine literary finish and ignored the poetic. Humboldt puts it, "He adheres to the essential

naked truth." His merit consisted in logical precision and scrupulous exactness in the employment of terms. His passion was for definite knowledge. He was one of the most voluminous writers of antiquity, and probably is the most learned man whose writings have come down to us. Hegel writes: "Aristotle penetrated into the whole mass, into every department of the universe of things and subjected to the comprehension its scattered wealth; and the greater number of the philosophical sciences owe to him their separation and commencement." Marvelous in his power of systematizing he collected all the results of ancient speculation and so combined them into a co-ordinate system that for a thousand years he mightily influenced the schools. He completed the great philosophical edifice of which Thales laid the foundation.

His birth occurred B. C. 384, at Stagira, a Greek colony and seaport town on the Strymonic Gulf in Thrace. Not far away lay Pella, the residence of King Amyntas, the

Macedonian ruler. The entire colony lived in strict conformity with Greek ideas. Aristotle seems never to have learned any other language. His father, Nicomachus, was physician to King Amyntas, and it is likely that the youthful Aristotle frequently accompanied his father to the Court of the King, where he formed the acquaintance of his future patron, Philip of Macedon, who was about his own age.

The King was not successful in his wars and Macedonia was on the verge of ruin when Philip came to the throne and turned the tide into the channel of national greatness.

His father interested him in physiological research for which he was distinguished in after years. In 367 B. C., when seventeen years old, his father having recently died, Aristotle was sent by his guardian, Proxenus of Atarneus, to complete his studies at Athens, "the metropolis of wisdom." He resided twenty years in that city; the greater part of the time he spent in the school of philosophy

which Plato had founded in the olive-grove of Academus. He had sufficient means to enable him to give all of his time to study and investigation. He was a zealous student and surpassed all of his fellow students, who denominated him "the reader," and Plato called him "the mind of the school," in recognition of his quick and powerful intelligence. In his zeal for learning he shortened the hours for sleep and never idled away even a minute of time.

It is easy to arrive at the conclusion that he became the intellectual heir of Socrates and Plato, but while imbibing deeply the philosophical thoughts of these great masters, he gradually developed his own individuality and independence of mind. It is certain that the natural bias of his intellect was in a different direction from that of Plato; and that two great minds with such divergent tendencies would in time disagree. No doubt he profited greatly by the intellectual atmosphere of Athens; for during his formative years,

there was a great school of oratory and rhetoric in Athens, presided over by Isocrates, a dignified and brilliant Grecian gentleman full of the most elevated sentiments. Isocrates was in the zenith of his power and continued to teach until in his ninetieth year. He drew pupils from many lands. Cicero says of his school, "In it the eloquence of all Greece was trained and perfected." The orators, statesmen, generals, historians and teachers of the two generations were trained there.

Aristotle continued in the school of the Academy until the death of Plato, which occurred in 347 B. C. In that year, together with his fellow disciple, Xenocrates, he left Athens and went to reside at Atarneus, a town of Asia Minor. But for the incompatibility of opinions, Aristotle would have been the logical successor in the school of Plato. There was no question as to the superiority of his intellect over that of Speusippus, who was chosen as Plato's successor.

Aristotle and Xenocrates found a powerful

friend in Hermeias, the ruler of Atarneus, who was a lover of learning and entertained the two philosophers at his court for three years in the most hospitable manner. Hermeias had formerly been a slave but owing to his love of learning, brilliancy and popularity, had become ruler of his people. He gave his niece, Pythias, to Aristotle in marriage. But, alas! the splendid hospitality was cut short by the death of his benefactor, who was treacherously kidnapped by a Greek officer in the service of the Persians and put to death. Aristotle afterwards recorded his admiration for Hermeias in a hymn which he wrote in his honor.

Xenocrates fled to Athens, and Aristotle, together with his wife, escaped to Mitylene, where he lived two or three years until he was invited by King Philip of Macedon to become the tutor of Alexander, then a youth of thirteen years. It was fitting that Aristotle, who was the Prince of Philosophers and supreme master in the realm of knowledge, should be called upon to instruct and train the future

world conqueror. "Alexander's genius was of that first-rate order that grows independently of, or soon outgrows all education." His mind was not framed to be greatly interested in science or philosophy; in fact he was too young to grasp much that Aristotle was capable of imparting. Probably Aristotle's duties were light at the Macedonian court and he found ample time to prosecute his lofty intellectual plans. We know that he was a sympathetic and practical man, for he interested Philip in the rebuilding of Stagira and used his influence in resettling his native city, which had been sacked and ruined in the Olynthian War. He made its code of laws and for centuries the citizens conducted an annual festival in honor of his distinguished services.

For five years he continued in Philip's court, but in 330 the King was assassinated and his pupil ascended the throne. From this time forth Alexander's mind was totally absorbed in the imperial plans for the subjugation of the peoples of the East. For a year at least Aris-

totle continued at Alexander's court, maturing his plans for mastering all the various realms of knowledge.

In 335 B. C. the King began his march eastward. Aristotle, after twelve years' absence, returned to Athens with the prestige of instructor of kings. Alexander ordered a statue of him to be made and set up in Athens and furnished a large sum of money to aid him in his investigations. It is believed that the total sum given Aristotle to carry forward his intellectual conquests amounted to eight hundred talents.

On arriving in Athens, Aristotle found that Speusippus was dead, and his friend Xenocrates installed as leader of the Platonic School of Philosophy. He immediately opened a rival school on the eastern side of the city in the grounds attached to the Temple of Apollo, and announced that his object was to bring into methodized form the results of investigations. His students were used as subordinate

laborers and Aristotle set to work to prepare an encyclopedia of all the sciences.

The Lyceum of Aristotle attracted men from many lands.

Elaborate treatises on Metaphysics, Ethics, Politics, Rhetoric, The Art of Poetry, The Physical Sciences, The Philosophy of the Mind, and Immortality were given to the world, thus preserving the slowly ripened fruit of his entire previous life.

Aristotle was not a citizen of Athens, but was looked upon as a foreign resident. He took no part in public affairs. For thirteen years he resided in the city, conquering the sciences, the very years in which Alexander was conquering the nations and mingling the ideas of the two civilizations.

During the King's absence, Antipater was Governor of Macedonia. Aristotle was in close touch with him and undertook the training of his son Cassander. Alexander, being young, did not possess the ability to stand firm in the face of Asiatic influences. He could

conquer nations but could not control himself. He quarreled with his most faithful lieutenants and put some of Aristotle's friends to death. At length he fell quite out of sympathy with his great preceptor and friend. But the Athenians did not know this. Aristotle had appeared among them as the avowed favorite and protege of King Alexander. Athens was during this time ruled by the Macedonian party. Aristotle was the political enemy of the majority of the Athenians. Alexander in a fit of hatefulness issued a proclamation against the Athenians, and the destined son-in-law of Aristotle, Nicanor of Stagira, was sent to read the proclamation at the Olympic games. This aroused more enmity against the great philosopher. In 323 B. C. the Grecians were waiting with breathless interest for news of Alexander's movements in the far East. One day a courier brought the intelligence of Alexander's death. The news caused a wide-spread sensation, and rendered the position of Aris-

total critical. The Anti-Macedonian party came to the front. Alexander's emissaries fled. Aristotle was opposed by the numerous and powerful friends of Isocrates, the celebrated teacher of oratory and rhetoric, by the Platonists who resented Aristotle's divergence of views and also by the Anti-Macedonian party. He was indicted on the charge of "impiety" by Eurymedon, the chief priest of the Eleusinian Ceres, and aided in the prosecution of the charge by one of the pupils of Isocrates. The charge was that in the poem written in honor of his former friend and protector, Hermeias, he had eulogized a man to the extent that he had equaled him to the demigod; had placed a statue of Hermeias in the Temple at Delphi, and had published ideas which were contrary to the national religion. All writers agree that the charges were utterly frivolous and were caused by undue prejudice. Aristotle was not popular. He believed in the aristocracy of merit and kept the standard

high. He knew there was no use to submit to a trial.

The law permitted him to quit the city before the day of his trial and he retired to Chalcis in Eubœa, leaving this stinging word behind: "I will not give the Athenians another opportunity of sinning against philosophy."

Chalcis was the original home of his ancestors, and Aristotle possessed some property there. At the time of which we speak, it was garrisoned by Macedonian soldiers. He knew that it would be at best a short time until the Macedonian party would again rule Athens, so he left his library, school and writings in charge of Theophrastus, expecting to speedily return to the school and resume his labors.

In that year, 320 B. C., he was suddenly seized by the illness which proved fatal. He lived sixty-three years, but it was a most exacting life. His life-long student habits had impaired his digestion and death followed at a time when least expected. He left two hundred and fifty thousand dollars, the greater

part of which was willed to his prospective son-in-law, Nicanor, who subsequently married his daughter Pythias.

Aristotle's first wife died and he married a second time, Herpyllis of Stagira, by whom he had one son, Nicomachus, whom he placed by will under the care of Nicanor. He made liberal provision for his wife, whom he mentioned in terms of affection and gratitude. He provided for the liberation of some of his slaves. He gave direction to have the body of his first wife buried alongside of him, and that suitable busts of the Aristotle family be prepared. Thus passed from the stage of action, one who by his intellectual achievements placed himself at the forefront of ancient thought.

When Aristotle died, all of the manuscripts of his maturer compositions, together with the large library of other men's writings which he gathered, were in charge of his friend and chief disciple, Theophrastus, at the school in the Lyceum.

Thirty-five years later Theophrastus died, leaving his precious trust to a favorite pupil, named Neleus. He, in turn, carried them to a place called Scepsis, in Asia Minor.

King Perganius about this time seized many private libraries in order to build a royal library. Neleus, fearing that Aristotle's works would be taken from him, hid them in a subterranean vault, where they remained for one hundred and fifty years, forgotten by the thinkers of the world. When found, they were, as we might expect, damaged by worms and damp.

Apellicon, a wealthy book dealer of Athens, secured them. Eighty-six years before the Christian era, Sylla conquered Athens and carried the Apellicon library to Rome, and literary men of the day had access to them.

Tyrannion, the learned friend of Cicero, aided by Andronicus of Rhodes, arranged and edited the complete works of Aristotle—forty books in all, as they have come down to us.

It is not on account of the voluminousness

of Aristotle's writings that we marvel, but rather because of their solid and compressed contents, their vast and varied scope and the amount of original thought which they contain. "It would have been enough for any one man's lasting reputation to have created the science of Logic, as Aristotle did; but in addition to this he wrote as a specialist, a discoverer, and an organizer, on at least a dozen subjects, and on each of them he was for many centuries accepted as the one authority."

For a time after his books were brought to light Aristotle's writings shared the honors awarded to the sacred books of other nations. In Greece and Rome for at least three centuries, to be a successful expounder of Aristotle was the aim and ambition of scholars.

With the rise and spread of Christianity the minds of men were occupied with religious problems; then came the barbarian avalanche, their uncultivated natures had no sympathy with literature, science, philosophy or religion. Libraries were destroyed or left to de-

cay. The arts were neglected and all Western Europe was immersed by a tidal wave of ignorance. For seven hundred years all knowledge of Greek writers was lost.

The time came when a revival of learning began to dissipate the darkness. The friars and ecclesiastics of Europe began to study the works of Aristotle; but strange to say, the best commentaries on Aristotle's writings came from the Arabs of Cordova. In 810 A. D., Almamun, Caliph of Bagdad, "invited the Muses from their ancient seats." From Constantinople, Armenia, Syria and Egypt came the wisest men of the Mohammedan world bearing the books of Grecian wisdom. Translations were made by the most capable interpreters.

"The age of Arabian learning continued about five hundred years till the great eruption of the Moguls, and was coeval with the darkest and most slothful period of European annals."

The Arabs of Cordova became the school-

masters of the "schoolmen" of Europe. In the latter part of the thirteenth century the study of this great Greek master reached its highest development. He occupied and monopolized the most powerful minds in Europe. Thomas Aquinas wrote his "Summa Theologica," the masterpiece of middle-age thinking, a compound of Aristotelian logic, ethics, physics, and of Christian divinity.

Two hundred years later, the Hebrew and Christian Scriptures were re-discovered. Then followed the Reformation, which turned the attention of students to Christian theology. The Roman Catholic Church had mingled Aristotelianism and Christianity. It is not surprising, therefore, that Luther and other prominent reformers should have at first inveighed against Aristotelianism. But later they gave the great philosopher his proper place in Christian thought, principally through the vigorous efforts of Melancthon.

In the eighteenth century came a decline in philosophical study, but the nineteenth cen-

tury witnessed a great revival in the study of philosophy; indeed, never since the days of Socrates, Plato and Aristotle, has there been such interest as that manifest in Germany during the last century. It is believed that Aristotle was never more correctly known and rightly estimated than he is at the present time.

A resume of Aristotle's writings is possible—we can get at him—he has defined his positions, and is well worth the study of any who would pursue him further. A chapter of considerable length would be required to set forth even in outline the masterly conceptions of this great Greek thinker. He was "the living encyclopædia of antiquity," and as Noah Porter has said, "has been a hundred times more studied than any other philosopher." Aristotle was the strongest of the ancients, the oracle of the middle ages, and the greatest scientific educator of history.

THIRD PERIOD

The Decline of Philosophical Systems

CHAPTER VIII

Pyrrho, Zeno and Epicurus

Aristotle had no successor on the great lines of universal knowledge: no further really original structures were destined to be raised by Greek hands. After his removal from the arena we trace the decline of philosophical systems.

There is an interesting parallelism between Greek philosophy and Greek politics. With the conquests of Alexander, Greece broke the bonds of her intense but circumscribed civic and intellectual life and spread herself out over the world in a universal monarchy and cosmopolitan philosophy. "With this widening of the area of her influence, reaction came and disruption and decay; an immense stimulus was given on the one hand to the political activity, on the other to the thought and knowledge of the world as a whole; but at the center

Greece was living Greece no more—her politics sank to the level of a dreary farce, her philosophy died down to a dull and spiritless skepticism, to an Epicureanism that seasoned the wine-cup with the dust of death, or to a Stoicism not undignified, yet still sad and narrow and stern. The hope of the world, alike in politics and in philosophy, faded as the life of Greece decayed.”

Now comes one who refuses concurrence in the generally accepted conclusions of the great masters and introduces skepticism. Pyrrho, priest of Elis, who in his earlier life accompanied Alexander the Great as far as India, became acquainted with certain of the philosophical sects of the East. On his return to Athens he became the exponent of a new idea, known in history as Pyrrhonism—that every object of human inquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of the truth. He warned his followers to beware of the philosophical dogmatists and “suspend judgment.” He spent a

great part of his life in solitude and always preserved a settled composure of countenance undisturbed by fear, joy and grief. He endured bodily pain with great fortitude, and appeared to be oblivious of danger. He was distinguished for the subtlety of his arguments and the perspicuity of his language. Epicurus opposed his doctrines, but admired his undisturbed tranquillity, which he regarded as the great end of all physical and moral philosophy. He was such a magnetic personality that he swayed the people. They made him chief priest and passed a law that all philosophers should be exempt from taxation. He was familiar with the literature of Greece, and often quoted the poets, especially Homer. After his death the Athenians honored his memory with a statue.

Pyrrho was not an Athenian by birth. He was born in Elea about 360 B. C., and lived ninety years, dying in 270. He revived the skeptical views of Democritus. From this philosopher he learned to deny the real exist-

ence of all qualities in bodies, except those which are essential to primary atoms, and to refer everything else to the perceptions of the mind produced by external objects. He concluded therefore that all knowledge depended upon the fallacious report of the senses, hence there could be no such thing as certainty.

His natural disposition and habits harmonized with the ideas of Democritus. The dissensions and disputes of the warring dogmatists disgusted him, and led him to vigorously advocate skepticism. He declared, "We have no criterion of truth, no knowledge of things in themselves."

One of his followers quoted Socrates—"One thing alone I know and that is I know nothing," and added, "I do not even know that with certainty."

To say the least, his views were disintegrating. For a time they gained a wide acceptance and were advocated by many able men. Timon was perhaps his strongest supporter. He was about thirty years younger than Pyr-

rho, a voluminous sarcastic writer. As the skepticism of the Sophists marked the close of the first period of philosophy, so the skepticism of Pyrrhonism marked the close of the second.

The people were not willing to live in doubt always, so they turned next to the standard of Zeno, the founder of the Stoic School.

Zeno was born about 350 B. C. in Citium, a city inhabited by Greeks and Phœnicians. His father was a merchant. He continued with his parents until in his twenty-second year, when he was shipwrecked and on being rescued was carried to Athens.

He became interested at once in the spirit of learning that pervaded the city. He joined himself to Crates, and later to Stilpo. In the course of time he went to hear Xenocrates, after whose death he studied under Polemo. About 310 B. C. he set up a school for himself in the portico on the north side of the market place. This corridor was adorned by the

paintings of Polygontus, and was called the Stoa, from which we have the term "Stoic."

Zeno was of Phœnician descent and most of his adherents lived in other countries. We cannot but think that the mysticism of the far East was making itself felt in the development of Stoicism. Syria, Cilicia and Cyprus were the centers of Stoical thought. It swayed minds in far away Babylon. In many cities schools of Stoicism were started and maintained for several centuries, as in Tarsus, better known as the birthplace of Paul.

A few of his fundamental ideas might help us to understand Stoicism. "The chief good is to live in a manner corresponding to one's own nature, and to universal nature."

"Do none of those things which the common law of mankind (the universal conscience of the race) forbids."

"That common law is identical with right reason which pervades everything, being the same with Jupiter who is the regulator and chief manager of all existing things."

The Stoics taught that God is oneliness; that he is eternal and immortal. He could not be corporeal, for a physical body is finite, divisible and perishable. "He permeates all things, creates and dissolves all things and is therefore more than all things. The world is finite, God is infinite."

The sublime heroism of the Stoic school may be seen in this quotation: "Endure the sorrows engendered by the bitter struggle between the passions; support all the evils which fortune shall send thee—calumny, betrayal, poverty, exile, irons, death itself." They denied the immortality of the soul on the ground of the soul's ultimate absorption into the Divine essence. All things, including the soul, must return to its original source.

The foundation idea of ethics with the Stoic was expressed in these words: "Live comfortably with nature." In Stoicism we have moral conceptions similar to those in the sacred books of the far East and like unto those embodied in the Hebrews' sacred books. It was

a metaphysical moral philosophy, impotent when called upon to stem the tide of fearful moral degeneracy. At last defeated in its struggle to obtain purity of soul, its adherents sank into despair. Zeno, Cleanthes, Cato and Seneca finally resorted to self-murder.

The old philosophers had directed their attention to nature. The three great giants, Socrates, Plato, and Aristotle, had dealt with the entire range of thought, regarding nature, humanity and God. Zeno and Epicurus returned to a limited sphere, the social and moral life of man. Their rival schools continued contemporary, and practically divided the suffrages of the educated people, until Jesus Christ's superb teaching won the attention of men.

Zeno was born B. C. 350 and suicided in his ninety-eighth year, B. C. 252. Epicurus was born B. C. 342 and died B. C. 270. These dates are given to show that the men were contemporary.

Epicurus was the son of Neocles, a school-

master. He spent his early life on the island of Samos, whither his father had migrated after the conquest of that island by Timotheus in B. C. 366.

In his eighteenth year he went to Athens. While there he visited the philosophical schools and listened to Xenocrates and Theophrastus. He also read the works of Democritus, whose ideas greatly influenced him. About a year after he arrived in Athens, Antipater, the Macedonian, established the old regime and banished twelve thousand of the poorer citizens. Epicurus rejoined his father for a time. He continued philosophical speculations and began to formulate doctrines of his own. He set up a school at Mitylene and remained there one year. For four years he resided at Lampsacus, and at the expiration of this period, together with his little company of disciples, he journeyed to Athens and purchased a pleasant garden costing about one thousand five hundred dollars, where he took up his residence and taught philosophy for

thirty-six years. It is said that at the entrance of this garden Epicurus had inscribed these words: "The hospitable keeper of this mansion, where you will find pleasure the highest good, will present you liberally with barley cakes, and water from the spring. These gardens will not provoke your appetite by artificial dainties, but satisfy it with natural supplies. Will you not then be well entertained?"

He established a philosophical fraternity bordering on a religious sect. Epicureanism was a religio-philosophical theory of life. His Garden was a lodge. He practically established a secret society. In order that he might prosecute his philosophical studies without interruption, he lived in a state of celibacy. He did not deny his followers the right of marriage however. "He welcomed women into his fraternity. Thernista, the wife of Leonteus, was a friend of Epicurus. Idomensus, another member, had married a sister of Metrodorus, and Metrodorus had

as his consort Leontion, once a hetæra of Athens but now the mother of a boy and girl for whose welfare Epicurus made special provision in his will. These were not the only ladies in the society. It is possible that the relations between the sexes were not entirely what is termed Platonic. But there is on the other hand scarcely a doubt that the tales of licentiousness which ill-tempered opponents circulated regarding the society of the garden were groundless."

Some have charged Epicurus and the whole fraternity with being addicted to the vilest and most infamous vices. Zeno, Cicero, Plutarch, and others denounced him and his followers as devoting themselves to the grossest impieties and debaucheries. One charge was that Epicurus was an atheist, which was certainly true. He denied the agency of a supreme Deity in the creation and government of the world. He was the first to advance the view that the religious phenomena of the world had their origin in superstitions, that

is, in a fear of unseen and supernatural powers, occasioned by their ignorance of nature. He said: "Nature alone is adequate to the production of all things, and there is no need to drag in a divine power to explain the phenomena of the world." However, he wrote books on piety and formulated a system of ethics and worshiped idols occasionally, even when he was manifesting the utmost contempt for popular superstitions. The circumstances of the times in which he lived will sufficiently account for the bitter attacks on Epicurus.

Zeno and the Stoic sect flourished contemporary with Epicurus. The father of Stoicism was of a severe and gloomy temperament. His view of life was cold and exacting, leading to just the opposite teaching and conduct of Epicurus, whose chief object was to make the current of life flow on as comfortably as possible, without any distracting thoughts of the past or any disturbing visions of the future.

Epicurus started with the fundamental principle that the true philosophy of life was

to enjoy one's self—the aim of existence is to be happy. "Whatever in a man's beliefs or conduct tends to secure happiness is right; whatever awakens uneasiness, apprehension or fear, is wrong." Inasmuch as the idea of a Supreme Being and governor of the universe and a belief in a future life and retribution are uncomfortable thoughts, exciting superstitious fears, they ought to be rejected. He logically became a materialist. Zeno was the soul of gravity in language, dress and demeanor. Epicurus was just the reverse. His natural disposition led him to be lively and cheerful and to mix in society of every description. "He had acquired a captivating facility of address and urbanity of manners." He was the sunshine man of the ancient world.

His school was frequented by the young people of Athens. Soon he became the most popular personality in the city. This excited the jealousy and envy of his contemporaries. Besides he spared no pains to refute the skeptics and Stoics.

There in his garden home, surrounded by admirers from his own and other countries, he passed his days as the loved and venerated head of a remarkable society such as the ancient world had never seen. In the seventy-third year of his age he died and was borne by his followers to the tomb. His admirers at home and abroad sought to do honor to his memory, their admiration falling little short of idolatry.

After the death of Epicurus, the charge of his school devolved on his friend Hermarchus, who in turn was succeeded by Polystratus, Basilides, Protarchus, and others.

“This philosophical sect subsisted, but in a depraved and degraded state, till the decline of the Roman Empire.”

Epicurus left three hundred volumes of his own production. Some of his writings have been recovered from the ruins of Herculaneum. His chief work was a treatise on nature which consisted of thirty-seven books. He was in the habit of writing résumés of his

views on different subjects and insisting on his followers memorizing them. His system was one of pure materialism. He concluded that the soul must be mortal and dissolve along with the body, and that it has no conscious existence after death.

Plato discoursed on truth, absolute good and order which unites and subordinates each individual to the whole. Epicurus discoursed on enjoyment directly relative to the individual. "Pleasure is the chief good, the beginning and end of living happily." "All animals from the moment of their birth are delighted with pleasure and offended with pain, by their natural instincts and without the employment of reason. Therefore we, also, of our own inclination, flee from pain." "All men like pleasure and dislike pain; they naturally shun the latter and pursue the former." "If happiness is present, we have everything; and when it is absent, we do everything with a view to possess it." "Do as animals do, choose pleasure and avoid pain."

The student is thus introduced to this distinguished atheist, and led up to the point where he can take up his philosophical speculations and pursue them intelligently. Is it necessary to offer a criticism on the reasoning of Epicurus? We venture this: his philosophy outrages the purest and noblest sentiments of humanity, and contradicts and condemns itself. It inculcates the lawlessness of sensuality and opens the way to rapid domestic and political ruin. It annihilated liberty and made man an abject slave. No theory could have been devised that would have so quickly and completely ruined the race. When Epicureanism gained a universal hearing Juvenal wrote: "No crime or deed of lust is wanting to this age." It set man free to follow his own beastly inclinations, by ridding him of all faith in a Divinity and in an immortal life, and thus exonerated him from all accountability and the consciousness of future retribution.

The Sophists said: "Give up all thought of acquiring certain knowledge." The Stoics

said: "Abstain and endure; be sufficient for thyself." The Epicureans said: "Enjoy thyself." After two hundred years' trial, Horace writes:

"Our fathers, worse in their day than our grand sires,
Begot us a still more degenerate race;
And soon will a worse brood than we are succeed us."

CHAPTER IX

Philosophy Impotent

“When all is said, the verdict of history on that old world must be, that it was as corrupt as it could well be to exist at all, and what was worse, had not within itself any principle of regeneration.”—Prof. James Orr.

We will give the Greek Masters the credit of being the intellectual educators of the world. Wherever the armies of Alexander trod the soil, Greek letters and culture were diffused. Even the Roman Empire yielded to the intellectual supremacy of Greece, whose language, philosophy, literature, and culture were everywhere. Juvenal calls Rome a “Greek City.” Paul wrote that masterly Christian document, “The Epistle to the Romans,” in the Greek language. Greece demonstrated what the human mind can do at its highest and best in the way of natural development.

Philosophy was not impotent so far as the intellectual life was concerned. The mind had found quickening and expansion. The way had been prepared for the Gospel, and even for the philosophy of the Holy Nazarene, whose doctrines required the finest and noblest modes of expression. The perfection of the Greek language has been conceded by scholars of all ages and lands. It was rich, exact, flexible and delicate. Socrates, Plato, and Aristotle had not wrought in vain. Homer, the first and greatest ancient epic writer, had left a priceless heritage to the literary world. Æschylus, Sophocles, and Euripides had set the pace for future litterateurs. Herodotus is regarded as the father of history. Latin writers found their inspiration in the Greek classics. Athens in the days of Augustus bore the character of a university town to which the literary inclined repaired. Cicero was the Roman Governor of Cilicia and an enthusiastic student of Greek literature. Horace, Virgil and Ovid were eminent poets.

Juvenal and Lucian were masters of sarcasm. Sallust, Tacitus and Plutarch were able historians. Epictetus and Seneca were philosophers. Schools and libraries were maintained in distant lands. Alexandria had become the rival of Athens as a seat of learning, where Philo began to teach about the dawn of the Christian Era, and continued for half a century—a master of Semitic and Greek thought.

For two hundred years the nobler spirits of Greece searched for a rational and abiding foundation for morals; with Epicurus the search ceased. No new philosophical systems were propagated. The enthusiasm for intellectual pursuits continued, but there was a wide-spread dissatisfaction with human opinion. They felt as Socrates phrased it, "We can never know concerning these things, until some one comes from the other world to tell us;" or as Plato put it, "We need some word of God." The deepest thinking of the Hellenic world could not avert the degrada-

tion of belief and morals. The so-called religions of Greece and Rome contributed to the spread of immorality. The secret of virtue had been lost; philosophy was impotent.

When intellectuality was at a reasonable height, morals were in their decadence. Those who are acquainted in the least with that pagan darkness which was deepest just before the Christian dawn, will readily agree that it is quite impossible within the limits of this chapter to give an adequate description of the every-day life of cruelty, vice, bloodshed, and shame. The state of morals was so low that thoughtful men were in despair when they contemplated the prevailing depravity. "Licentiousness and cruelty had become characteristic, and the old religion tended to inflame rather than to quench the mad passions of her devotees. Men seemed to have reached the very climax of wickedness with no saving force in view."

The indescribable moral degradation of the Augustan Age is referred to by Brace as fol-

lows: "The Greek and Latin literature is filled with traces of vice which have utterly passed out of memory in the Christian world. Lucian, nearly all the Latin poets, and dramatists, Apuleius, Petronius Arbiter, Athenæus, reveal a debasement of morality among classes not corrupted by luxury, which has not been known in modern times. They allude casually and without shame to excesses and habitual vices, whose very name is lost to modern ears. Even Cicero says soberly that it was held as a disgrace among the Greeks not to indulge in unnatural vices."

In many of the temples prostitution in honor of the Gods formed a regular part of the worship. The altars of Carthage and Greece reeked with human sacrifices. This practice lingered uncondemned in the days of Julius Cæsar.

The sexual use of boys was not condemned by all the philosophers. Dollinger, in his celebrated work "The Gentile and the Jew," writes of this depraved habit as follows:—

“With the Greeks this phenomenon exhibited all the symptoms of a great national disease, a kind of moral pestilence. It showed itself as a passion stronger and more vehement, wilder and more irregular, than the love of women among other peoples. Infinite jealousy, unconditional self-sacrifice, hot lust, tender toying, night-long vigils at the door of a beloved one, all that makes caricature of the natural love for the female sex was to be found here. The strict moralists, in pronouncing upon this relation, were excessively indulgent, nay worse than indulgent, for they often treated it with mere ridicule, tolerating even the society of the guilty. In the whole of the literature of the pre-Christian period there is hardly a writer to be met with who has expressed himself decidedly in terms hostile to it. In very truth, the whole of society was infected with it, and people inhaled the pestilence with the air they breathed. It was glorified by poetry in all its forms. The erotic sayings or discourses of philosophers contrib-

uted to fan the evil flame. In countless passages of poets, orators and philosophers, where the subject is love, woman's love is not thought of. Socrates himself, who in other respects took a far higher ground. could not forbear feeling like a Greek on this point. Plato in the Charmides makes him give expression to the strong emotion which he experienced on happening to see a beautiful youth half naked. In such a state of things. one may conceive fathers and pedagogues never allowing young boys to enter into conversation with strangers unless before witnesses. This extended even to philosophers, who were fond of attracting beautiful boys and enticing them into such relations. Their reputation in general was so bad in this respect, that as Plutarch observes, parents commonly would not tolerate their young boys having any acquaintance with philosophers."

And this was in Greece, the land of superb intellectual triumphs. In Rome all sentiment

was cast off, and millions wallowed in the mire of unadorned sensuality. "The emperors in general were guilty of it, and we cannot except even the best of them from the charge. Trajan made it memorable in art."

No philosopher condemned human slavery, notwithstanding its horrors were beyond our conception. Public depravity always reaches its utmost depths of licentiousness when a being with the passions and attractions of a man is stripped by public opinion of all the moral obligations of a human being. The source of the boundless misery and of the depth of financial ruin which characterized the Roman world at the dawn of the Christian era is traceable to the habits and customs born of this institution. In Attica at one period there were twenty thousand citizens and four hundred thousand male slaves. In Sparta at one time there were thirty-six thousand citizens and two hundred and forty-four thousand slaves. During the period from B. C. 146 to A. D. 200, there were three slaves to one citizen in

Italy. Of course no attractive woman slave could preserve her chastity. Dollinger says: "It was the duty of a host, in entertaining a stranger over night to furnish him with a woman slave. Many slaves worked in the mines in chains. Slavery was the foundation on which the whole social and political life of Greece was based; doubt as to the equity and advantage of such an arrangement never entered a Greek mind—it was a self-evident case, the idea of another state of things was impossible to conceive. There is no perfect household state, according to Aristotle, that does not consist of slaves and freemen. The Stagirite has in fact left us a complete theory of slavery as an institution, founded in the nature of social order. Plato, too, regarded it as one of the marks of an educated man that he despised his slaves."

Infanticide was rife and philosophers did not rebuke the crime. They were not wise enough to see that it destroyed the population of Greece and made her an easy prey to the

conquering legions of Rome. Later it left the Romans helpless before the barbarian hordes of the Germanic forests. Plato sanctions it. Demosthenes acknowledged that philosophy had not enriched the home. Polybius, who died B. C. 125, writes, "There is such a scarcity of population and the cities are so desolate, that the soil begins to lose its fertility from want of hands to cultivate it. The reason is that men, even when they live in the married state, will not bring up their children and this because of their effeminacy, love of comfort and idleness. At best they will only rear one or two out of many, in order to leave them a good inheritance. The evil has been gradually becoming greater; for when war or sickness has snatched away the only child, the family dies out, of course.....The law should define that all children who are born shall be brought up." Thus Polybius condemns infanticide solely on the ground of expediency and not because it was a crime.

The method of destruction varied; some-

times they were left where others would be likely to find them and adopt them. Oftener they were abandoned to hunger, cold, and wandering beasts. Boys sometimes were picked up to be trained as gladiators or sold into slavery, and girls to be used as prostitutes. The majority perished.

The sin of prostitution was not condemned by the philosophers. Socrates recommended moderation. He instructed Theodota concerning the best method of plying her licentious trade. Strange to say, the philosophers ignored or approved the ignorance and subjection of married women, and recommended the education of prostitutes. Mommsen writes: "As a matter of course, morality and family life were treated as antiquated things among all ranks of society. To be poor was not merely the sorest disgrace and the worst crime, but the only disgrace and the only crime: for money the statesmen sold the state, and the burgess sold his freedom; the post of the officer and the vote of the jurymen were to be had

for money; for money the lady of quality surrendered her person as well as the common courtesan; falsifying of documents and perjuries had become so common that in a popular poet of this age, an oath is called 'the plaster for debts.' Men had forgotten what honesty was; the person who refused a bribe was regarded not as an upright man, but as a personal foe. The criminal statistics of all countries will hardly furnish a parallel to the dreadful picture of crimes—so varied, so horrible and so unnatural."

From this it will be seen that there was as nearly as possible a reversal of ideal conditions. Social disorder reigned; universal wretchedness prevailed.

Aristotle said, "All forms of labor which require physical strength are degrading to a freeman." Cicero declared, "The mechanic's occupation is degrading; the work-shop is incompatible with anything exalted." Plato gives the impression that it is a disgrace to engage in productive enterprises. Thus the

ban of public opinion was placed on labor and industry.

By trickery and truckling a few men had elevated themselves to the rank of nobility. "In Nero's reign half of the province of Africa belonged to six great landlords." In the days of the Son of Man, two thousand men owned all the land of Italy. Paupers flooded the Empire. The city of Rome contained not fewer than three hundred and twenty thousand of these wretched and debased creatures. They constituted the mobs which howled at the public games and spent their time in frivolous and demoralizing amusements. To hold them in check they fed them corn. At night they were huddled in barracks half underground, or in the thousands of pauper lodging houses.

The amusements of that period reflect the depths of their depravity.

Julius Cæsar, orator, historian, statesman, poet, mathematician, general—as Shakespeare said, "The foremost man in all the world,"—

ordered into the arena two contending armies consisting of five hundred foot soldiers, three hundred cavalymen, and twenty elephants to fight and amuse his guests. Augustus put pairs of gladiators into the arena until the earth was soaked with the blood of ten thousand men. "Constantine the very year before his acceptance of Christianity exposed a vast multitude of prisoners to wild beasts in the amphitheater, and glutted the people with the sight of blood." Symmachus, Prefect of Rome, desired to make a special celebration of his son's birthday and for that purpose held in reserve a large troop of Saxon prisoners, who were to be slaughtered by wild animals in the arena. To the intense disappointment of the populace and the great grief of the Prefect, our savage ancestors on the very day of the festival of blood strangled each other. Trajan surpassed all when he ordered ten thousand prisoners and gladiators into the amphitheater and continued the horrible spectacle for one hundred and twenty-three days. The story of

Neronic cruelties is so shocking that we hesitate to even mention his name. Nero, the reveler, who lived in a golden house, who organized such grand parades, who turned four hundred tigers and scores of elephants and bulls into the arena and witnessed their death struggle, who murdered his wives and his mother, who burned the tarred Christians in his garden in the night time, and at last destroyed himself. Nero was the frightful product of his age.

Julius Cæsar and Augustus were depraved; but what shall we say of Tiberius, the tyrant, of Gaius, the furious madman, of Claudius, "the uxorious imbecile," and Nero, the heartless, who afflicted and horrified the world for more than a century?

It is not surprising to read the opening paragraph of Dean Farrar's early days of Christianity—"The epoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have

rarely been equaled, and perhaps never exceeded, in the annals of mankind."

What a scene! coarse and tasteless luxury and greedy avarice! what a sense of insecurity and terror; apathy, debauchery and cruelty; hopeless fatalism, sadness and weariness; shocking infidelity and superstition! Millions of slaves without family, religion, possessions or rights: all that was in store for them was a childhood of degradation, a manhood of hardship, and an old age of heartless neglect.

No one to look to but the Emperor Autocrat, who, as Gibbons writes, "was at once a priest, an atheist, and a God."

"On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

"In his cool hall, with haggard eyes,
The Roman noble lay:
He drove abroad, in furious guise,
Along the Appian way:

"He made a feast, drank fierce and fast,
And crowned his hair with flowers—
No easier nor no quicker passed
The impracticable hours."

Manifestly the pagan systems of thought had not the least efficacy to excite and cherish virtuous emotions in the soul and the Roman world was in the last stages of moral and social degeneracy. Two phrases sum up the characteristics of Roman civilization in the days of the Empire—heartless cruelty and unfathomable corruption. Philosophy was impotent, because it could not reach the masses, and if it could have reached the masses, it would have been powerless because it lacked authority and vitality. The Roman Senate could give no relief, because of its composition. A leading Senator declared that there was scarcely one among them all who had not ordered one or more of his own infant children to be exposed to death. Classic Polytheism had spent its force. The glimmering taper of philosophy was burning pale. Let Seneca, Nero's teacher and Paul's contemporary, speak, and we are done:

“All things are full of crimes and vices. A great struggle is waged for pre-eminence in

iniquity. Daily grows the appetite for sin; daily wanes the sense of shame. All respect for excellence and justice being cast aside, lust rushes on at will. Crimes are no longer secret; they stalk before the eyes of men. Iniquity is given such a range in public, and is so mighty in the breasts of all, that innocence is not merely rare, it has no existence. Think you that there are only a few individuals who have made an end of law? From all sides, as at a given signal, men have sprung to the task of confounding right and wrong."

Part Second

JESUS

"We must of necessity wait until some one from Him who careth for us shall come and instruct us how we ought to behave toward God and toward man."—SOCRATES.

"We cannot know of ourselves what petition will be pleasing to God and what worship we should pay to him, but it is necessary that a law-giver should be sent from Heaven to instruct us. Oh, how greatly do I long to see that man. That law-giver must be more than man, that he may teach us the things man cannot know by his own nature."—PLATO.

*"The hand upon thy dial, Time, now marks
The hour of change. The Orient, effete
With opulence, is crumbling fast to dust.
So from its ruins, Phœnix-like, appears
A new born race.
A heritage is theirs o'er-reaching all the
earth."*—BOUGHTON.

CHAPTER X

Jesus, His Land, His People and His Age

In the days of Tiberias, a Prophet and Teacher named Jesus of Nazareth appeared in the northern part of Palestine. He spent three years in the work of announcing and confirming his message—inculcating his ideas of God and man, and ministering to the unfortunate. He called to his side about a dozen honorable, but ordinary men. He instructed them in his principles and methods and won their confidence and affection. He claimed to have a message from God, primarily for his own people the Jews, and his ideas appealed to the multitudes with a power beyond that of any other religious teaching in history.

It will help us to understand this remarkable personage if we pause to consider his *land*, his *people*, and his *age*.

Palestine is a small country bounded on the north and north-east by Phœnicia and Syria; south and south-east by Arabia; and west by the Mediterranean Sea. The distance from Dan in the north, to Beersheba in the south, is about one hundred and forty miles, and its width from the mouth of the Jordan to the Mediterranean, is fifty miles. Its entire area is about eleven thousand square miles—less than a third as large as the state of Ohio. And yet this narrow strip of country has been the theater of the most momentous events in human history.

Perhaps no other country of its size, presents such a variety of climate, and such diversified scenery. Here may be found every climate from the perpetual snow which crowns Mt. Hermon to the tropical heat of the beautiful Jordan valley. This accounts for its variety of flora and fauna. In the summits of Lebanon and Hermon may be found the cedar; in the Jordan valley, the palm. In this little country vegetable products are

found representing nearly all parts of the habitable globe. The traveler finds the oak, walnut, maple and ash; the vine, olive and fig; the ivy and the hawthorn; the apple, pear, plum, orange, lemon, apricot, and pomegranate; wheat, barley, rye and peas; pinks, tulips and sweet-williams; mustard, tares, thistles and thorns. Sheep, oxen, asses, dogs and cats are familiar animals. The vulture, owl, eagle, partridge, nightingale, dove, gull, swallow, sparrow and chicken are native fowls. The butterfly, hornet, spider, ant, and bee are often mentioned in Hebrew literature, and Jesus no doubt often heard the fierce cries of the hyena, jackal, wolf and bear.

There are high-lands, table-lands, and low-lands. Lebanon's highest peak towers eight thousand feet above sea level and across the valley eastward Great Hermon lifts its silver crown to a height of ten thousand feet. From its steep slopes flow the rills whose combined waters form the Jordan. This is the most notable river in Palestine. It first forms the

little lake Merom three miles in width at sea-level. Ten miles further down it deepens and widens into the inland sea of Galilee, which is six miles wide, thirteen miles long and is six hundred and eighty feet below sea-level. From this point it plunges down the great gorge sixty-five miles farther, into the Dead Sea, which is one thousand three hundred feet below sea-level, and is forty-five miles long and ten miles wide. This remarkable body of water has no outlet save by evaporation, which goes on rapidly in this torrid temperature, leaving the water so dense with brine that a man cannot sink in it. On the east side is the great table-land familiarly known as the Arabian Desert; on the west side a stretch of country, barren and desolate, about thirty-five miles in length and ten miles in width, known as the wilderness of Judea. The interior is a succession of mountains, plains, hills and valleys. Valleys run east to the Jordan and west to the "great sea." Through these valleys rush noisy brooks. On

every hill top are found ruins of villages, silent reminders of ancient glory. Hebron stood three thousand feet above the sea; Jerusalem, two thousand six hundred; Mount of Olives, two thousand seven hundred; Bethel, two thousand four hundred; Ebal and Gerizim, two thousand seven hundred; and Jebel Jermuk, four thousand. From Gerizim summit on a clear day, the traveler sweeps the whole land with one grand vision. He can locate Ancient Joppa; trace the ridge of Carmel; view the bay stretching away toward the north; look across Galilee to the Lebanon range; peer down into the Sea of Tiberias, and trace the winding course of the historic Jordan. In the center of this wonderland lies the battle ground of the nations—the Valley of Esdraelon. Here Canaanite, Midianite, Israelite, Philistine, Egyptian, Syrian, Greek, Roman, Arab, Saracen and Crusader fought in their turn. Fitting it was, that on this bloody soil the Prince of Peace should stand and pro-

claim his heavenly policy for the harmonizing of the nations.

Palestine was shut off from Europe by seas, Asia by mountains, and Africa by deserts. This fact vastly influenced the history of the Jewish people. In the days of the Son of Man, it was the center of the known world. It was a proper place for the launching of a grand world movement.

It would be interesting to trace the history of those who for centuries occupied this charming land, but we must be satisfied with a glimpse of the inhabitants in the days of Augustus.

At the dawn of the Christian era the Jews were scattered over all the known world; the number outside of Palestine being larger than the number within it. Over five hundred years before, millions of Hebrews had been conveyed by force to the valleys of the Euphrates and Tigris rivers. Only a small number ever returned. Doubtless many of those who did not return when permission was

granted, were wealthy and unwilling to sacrifice their possessions or business interests. They multiplied and became a powerful factor in the far East. They made frequent pilgrimages to Jerusalem for religious and commercial benefits. They maintained synagogues in those distant lands.

A multitude of Jews resided in Egypt. Nearly half of the population of Alexandria were Jews—perhaps not less than one hundred and fifty thousand. In the valley of the Nile a million Hebrews lived and labored. One of the greatest men of that age was a Jew and lived and taught in Alexandria—Philo. Jews were found in the populous cities of Asia Minor, and were numerous in Greece and Rome. The Jews of the west were greatly influenced by Greek and Roman ideas and became familiar with the Greek language. Those in the far East while clannish were unconsciously influenced by their environment. The Jews of Palestine received great gain

from the annual pilgrimages of their rich brethren

The language spoken by Jesus and his Jewish brethren was not Hebrew nor Greek, but Syrian, sometimes called Aramaic. The ancient Hebrew, after the captivity, gradually ceased to be the common speech of the people. It remained the language of the learned and of religion and worship, but was not understood by the people. "The language of the people had been changed, and customs, ideas, parties and institutions had come into existence which would almost have prevented Malachi, if he had risen from the dead, from recognizing his country."

Jerusalem in Jesus' time was a lively scene of human activity and exertion. It was a commercial bee-hive in which all was stir and industry. Its narrow streets were crowded with workmen, traders, soldiers and Rabbis. At this particular time hundreds of workmen were engaged in completing and embellishing

the Herodian Temple, which required more than forty-six years for completion.

The government was in the hands of Augustus. Herod the Great was governor of Palestine. He had been the ruler for many years, even before Augustus fought Antonius at Actium and won an empire. He met Octavius on the island of Rhodes; won his friendship, and was given a larger territory to govern. He was a depraved man; a murderer many times over. He tried unsuccessfully to murder Jesus when a child. He died not long after that event. After his death the territory was divided and Archelaus ruled Judea for about ten years. He was banished to Gaul and died in exile. Judea was annexed to Syria and there were five governors during Jesus' earthly career. Pontius Pilate was governor when Jesus was condemned to death. The terrible tragedy was sanctioned by him and carried into execution by his soldiers.

The northern part of Palestine and the territory beyond the Jordan was governed by

Herod Antipas, the executioner of John the Baptist, who was present in Jerusalem on the day of the crucifixion.

Roman tax-collectors, commonly called publicans, were found in every town. Their presence led to frequent disturbances and occasional revolts.

As to the religion of the people of Palestine, while intense enough, it failed to work for purity and honor. The externals had been multiplied, but the true spirit had nearly disappeared. There were no prophets to keep the streams of truth running fresh and clean.

There were few Jews who worshiped God in spirit and truth. The high priest during the Maccabean period was both civil and ecclesiastical ruler of the people. But when the Herodian family came into power the civil authority was wrested from the high priest.

Aristobulus, the last high priest of the Maccabean family, was murdered by Herod the Great. During the one hundred and seven years there were no less than twenty-eight high

priests, changes being made to suit the caprice of the Governor. Annas and his son-in-law Caiaphas are mentioned in the New Testament. Both were cunning and unscrupulous men who looked well to their own interests and carried on a sacrilegious traffic in the temple court which drew from Jesus a most scathing rebuke and dramatic procedure. Caiaphas presided when Jesus was arraigned before the Sanhedrin, and his course plainly shows that he was destitute of wisdom, honor and fairness. He was a bitter partisan, a worldly and brutal man. Strange it was but nevertheless true that he was about as bitterly hated by his people as were the publicans. Priests were numerous in those days. It is supposed that in Judea alone there were twenty thousand. These took turns in serving in the Temple, and during their term of service they lived in rooms in the temple building. The people had their favorite priests, and some were more popular and hence had a larger following than others. When they

were not on duty they resided with their families, sometimes at a great distance from Jerusalem. Each priest served in the Temple twice in a year and their period of service continued for one week. There were twenty-four divisions, and the head of each division was called the chief priest. The Sanhedrin was the supreme religious council of the Jews. It was composed of twenty-four chief priests, twenty-four elders, twenty-two scribes and the high priest who presided. Only "middle-aged, tall, good looking, wealthy and learned men" were eligible.

There were three leading parties at this time, the Pharisees, Sadducees and Essenes. The Pharisees were separatists; the Sadducees were liberals. The Pharisees believed in the supernatural; the Sadducees did not. The Pharisees held that there was a Mosaic oral law in addition to the written law; the Sadducees denied it. The Pharisees were zealous in making proselytes, were decent in character and frugal in their manner of living; the Sad-

ducees were wealthy, aristocratic, selfish and intensely worldly. The Pharisees constituted the religious party; the Sadducees, the "rulers, governors and victors." The Pharisees studied their sacred books, the only kind of learning they admired; wanted as little to do with outside nations as possible, would have died for their religion, cared little for national independence, and had many fanatics among them; the Sadducees on the contrary, were students of diplomacy, familiarized themselves with the history of other nations, revered the law of Moses, believed in supporting the temple services, cared little for traditions, denied the possibility of the resurrection of the body, and were the most unrelenting enemies of Jesus. Annas and Caiaphas were Sadducees.

The third party, in some respects the most interesting of all, is now to be considered—the Essenes. They were an ascetic sect, striving after an ideal purity. They formed a secret society in which they bound themselves with

awful oaths to maintain their principles, "piety, justice, obedience, honesty and secrecy." There has been much discussion as to how far eastern mysticism, Buddhism in particular, influenced this sect. There were certainly many points of resemblance. However, mysticism may be traced throughout all Hebrew history. Furthermore they were students of the Pythagorean moralists. There were at least two degrees or divisions among them, the adherents and the monks. The latter class wore a distinct dress and girdle and generally dwelt in monasteries. The wilderness of Engedi, west of the Dead Sea, was occupied by this strange people. They supported themselves by manual labor, dressed plainly, lived very frugally, and spent considerable time in religious meditation and exercises. The Monks were communists and were graded; their initiations in passing from one grade to another were solemn and severe. They were rigid religionists and once a day the members clothed in white robes partook of

a sacred meal. Many of their secret doctrines were never revealed, but perished with the dissolution of the sect. They ceased to visit the Temple and condemned all bloody sacrifices. However they sometimes sent other sacrifices. They made pilgrimages throughout the land, and exerted no little influence on Jewish thought. In the days of Jesus, there were more than four thousand Essenes in Palestine.

From this review of the situation it will be seen that there was a general decline in Hebrew life. The motley diversity of views, the despairing struggle for something better, the inward distress in men's hearts, and the widespread materialism among the common people attracted the attention and awakened apprehension among the thoughtful men of the day. Josephus confesses the decline of his people. Cicero, Suetonius and Tacitus speak often of the decaying Jewish people. Dr. Charles Hodge puts it tersely: "Both Judaism and Paganism were in the last stages of decay."

The Rabbis were talking of the coming deliverer who would sweep the legions of Augustus from their land. Then "the Jews would be rich and at ease. Marvels would be accomplished. At the touch of God's winds, the white flour would drop from the ripened heads of wheat. From a single grape wine would be drawn as from a cask. Jerusalem would be enlarged immensely and filled with houses three miles high. There would be no more sickness or pain, and nothing would occur to mar the glory and happiness of the new kingdom."

What of the age of Jesus? Five of the world's great kingdoms had passed away—the Assyrian, Babylonian, Persian, Egyptian and Grecian. Rome was the master. Roman standards were planted on the banks of the Euphrates in the East. Egypt and all North Africa obeyed Augustus on the south. From the pillars of Hercules in Spain, to the Germanic provinces in northern Europe, Rome wielded governmental authority.

The empire was in its prime. Thirty-one years before, at the battle of Actium, Octavius subdued his distinguished rival and became Cæsar Augustus. Unity was secured and peace prevailed, but it required the master hand of Augustus and a standing army of four hundred and seventy thousand men to hold the empire together.

A complete organization existed throughout the empire. Augustus and his officials did not lack learning and wisdom, notwithstanding they were corrupt. It was an age of material grandeur and of widespread commerce. Well-built highways extended throughout the empire. Waterways were constructed and harbors improved. There was a greed for learning. Philosophers, rhetoricians, teachers, priests and physicians were numerous. The world had flowed together. The empire of Augustus was providential. Humanity had reached its extremity.

Expectation was rife among the Semitic peoples and the cry of the Pagan races was

voiced by Seneca, "Ah! if one might only have a guide to truth." The "fulness of the time" was near. Hebrew religion, Greek wisdom and Roman politics had failed; but in failing had prepared the way for Jesus of Nazareth, the Divine founder of Christianity, who now appears on the scene.

CHAPTER XI

Jesus, a Historic Personage

On one occasion Napoleon was consulting with the celebrated German philosopher, Herder; it is reported that he asked the great thinker whether Jesus Christ ever lived at all. No doubt that question has arisen in every thoughtful mind. Perhaps many have not had the courage to speak out, fearing that they would be misunderstood. In this chapter we set out to present the evidence that Jesus was a historic personage. We are aware of the efforts of Strauss and other critics to explain away as myth or legend his historical character.

First, we will consider the date of his birth. Dionysius Exiguus, who died A. D. 556, when an abbot at Rome, established what is called the Christian Era. He did not have data that

modern scholars possess, and unfortunately made it begin about five years too late. We know from Roman records that Herod the Great died in the year A. U. C. 750. We read in the account of Jesus, as given in the Gospels by Matthew and Luke, that his birth took place prior to the death of Herod. The Roman abbot put the beginning of the Christian Era, December 25, A. U. C. 754. We further know that Herod died in the latter part of March of 750. So that Jesus must have been born in the earlier part of 750, or latter part of 749. This is confirmed by another statement from Luke's history of Jesus. He relates that John the Baptist entered on his public work as herald of the King of Righteousness in the fifteenth year of Tiberius, which was 779. Luke also states that John did not begin his dramatic ministry until he had reached his thirtieth year. Subtract thirty from 779 and it gives 749 as the Roman year in which John was born, and his birth, we are aware, occurred six months prior to the birth of Jesus.

Again students of the New Testament will remember that Jesus, soon after his baptism, attended the Passover feast and purified the Temple. He was told that the Temple had been forty-six years in building. We have records to show that Herod, the Roman Governor, began to build that Temple in the eighteenth year of his reign. We also know that he began to reign in the year 717. He therefore began to build the Temple in the year 734; add forty-six years and it makes the time of his presence in the Temple 780. Jesus was thirty years old at this time, and if we subtract thirty from 780 we have 750 as the year of his birth. With this we must be content, for we cannot ascertain the day of his birth.

We now introduce evidence of the historical character of Jesus from Pagan sources.

Tacitus, the Roman historian, penned his *Annals* during the latter half of the first century A. D. We offer a paragraph from his historical work.

“He (Nero) inflicted the most exquisite torture upon those men, who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from one Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate. For a while this dire superstition was checked ; but it again burst forth, and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices ; and they were all convicted, not so much for the crime of setting fire to the city, as for their hatred of humankind. They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses ; others sewn up in the skins of wild beasts and exposed to the fury of the dogs ; others again, smeared over with com-

bustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race and honored with the presence of the Emperor, who mingled with the populace in the dress of a charioteer. The guilt of the Christians deserved, indeed, the most exemplary punishment; but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."

Gibbon defends the above as historically accurate. Tacitus accepts Jesus as a historical character whose influence was great and whose following was large.

Pliny, who was governor of certain provinces in Asia Minor, and lived in Tacitus' old age, wrote frequent reports to the Emperor Trajan. One dealt with the question, What shall be done with the Christians? The letter is lengthy; we can only quote a few sentences:

"The sum of their error and guilt, is to assemble on a fixed day before daybreak, sing in response a song to Christ as a God, and to bind themselves with an oath not to enter into any wickedness or commit thefts, robberies, adulteries, falsify their word or repudiate trusts committed to them. * * * The contagion of this superstition has permeated, not cities only, but country towns and rural districts as well."

Pliny seems to take the fact of Christ for granted. Lucian, the satirist, writing in the latter part of the second century, speaks of the founder of the Christian religion as, "the man who had been fixed to a stake in Palestine. * * *

* Who is still worshiped for having introduced a new code of morals into life. * * *

The poor wretches have persuaded themselves that they will live forever and that law-giver of theirs made them believe that they are all brothers." These incidental remarks mightily confirm our faith in the historicity of Jesus.

Renan regards this passage from Josephus

the Jew as authentic: "At this time appeared a certain Jesus, a wise man, if, indeed, he can be called a man, for he was a worker of miracles, a teacher of such men as receive the truth with joy, and he drew to himself many Jews and many also of the Greeks. And when, at the instigation of our chief men, Pilate condemned him to the cross, those who had first loved him did not fall away. For he appeared to them alive again on the third day, according as the holy prophets had declared this and countless other marvels of him. To this day the sect of Christians, called after him, still exists." Many writers do not regard this as authentic; however, it is quoted by Eusebius, Ambrose, Jerome, and Isidorus.

The Talmud, which is the standard Jewish commentary on their sacred books, alludes to Jesus twenty times. The allusions are always of a hateful character, but the Talmud admits the existence of such a character; in one instance it states that Jesus was a pupil of Joshua Ben Perachiah, and accompanied him into

Egypt, there learned magic, was a seducer of the people, was tried, condemned, first stoned, then hung as a blasphemer.

Saul of Tarsus, a man of commanding intellect, was decidedly hostile to Christianity. During the period of hostility he never denied the historicity of Jesus, and it is a noticeable fact that Jewish writers have not denied his existence but steadfastly maintain that he was an impostor. When Saul of Tarsus yielded to the claims of Christianity he became a champion of the faith; an ardent advocate and propagator of the history and teachings of Jesus.

Thus far we have dealt with tributary sources to the historic character of Jesus, which are inferior in definiteness and completeness to the accounts given by the four men who bear the names Matthew, Mark, Luke, and John. Each of these men set about to give a memoir of their distinguished friend. They present salient features. These writers duplicate each other in large part. There is no ex-

haustive life of Jesus. It would have required volumes to record his utterances and to describe his deeds. His life was vast and full. The records are fragmentary, but they are faithful specimens of the whole. From the productions of these four men we weave a brief history of Jesus.

Jesus was born in Bethlehem, of Judea, 749 years from the founding of Rome. On the eighth day, he was circumcised, in accordance with the prevailing Jewish laws, and given the significant name "Jesus" (Saviour), in compliance with the divine instruction given his mother prior to his birth. His mother, Mary, a studious and devout maiden, lived in Nazareth, where lived also Joseph, one of the carpenters of the town, to whom she was engaged to be married. She was a descendant of King David, as was also Joseph. An angel appeared to her and announced that she would have the supreme honor of giving to the world the Messiah. According to the Hebrew prophet Micah, the

Messiah was to be born in Bethlehem. About the time of which we speak Augustus ordered a census to be taken throughout his dominions for the purpose of future taxation. Jewish custom required that the people should be enrolled according to their tribes and families, and as Joseph and Mary belonged to the family of David it became necessary for them to go to Bethlehem, the ancient seat of David's family. A great concourse of people had gathered in Bethlehem. There was no place for them in the inn and they retired for temporary quarters to a caravansary. Here, sometime during their stay in Bethlehem, the child was born. That night shepherds in the regions round about Bethlehem heard the angels praising, and witnessed a heavenly demonstration. Obeying the instruction received from the heavenly visitors, they searched for and found the holy child. Later, wise men from the East, following a mysterious star, came to do him honor.

As Joseph and Mary were preparing to re-

turn to Nazareth, they were warned by a divine messenger to fly with the infant into Egypt, to avoid the cruelty of Herod the Governor, whose jealousy was aroused by the news of the birth of "The King of the Jews," and who ordered the destruction of all the male children about Bethlehem under two years of age. From Egypt they returned to Nazareth, because, while Herod had died, they were equally afraid of his son Archelaus. With the exception of the visit with his parents to Jerusalem at the age of twelve we read no more about him until he reached his thirtieth year. Then follows his baptism by his cousin, John the Baptist, who was proclaiming the coming of the *King of Righteousness* in the Jordan Valley. Satan assaulted him in the wilderness for forty days; then followed an untiring ministry, during which he traversed the land from one extremity to the other, visiting Samaria and the Gentile coasts of Tyre and Sidon, teaching the people, making disciples and working miracles. He gathered

about him twelve men, who, with the exception of Judas Iscariot, who betrayed him, were all from Galilee. The common people heard him gladly, but the ruling classes opposed him. After three years of vigorous ministry he was arraigned before the Jewish Sanhedrin and condemned to death. They secured the sanction of the Roman Governor, Pontius Pilate, and Roman soldiers executed him without the gate of Jerusalem. During all this scene he was calm, thoughtful and forgiving, praying his Father to forgive his enemies. When he bowed his head and died, all nature, it is said, appeared in consternation. The earth shook, the sun veiled its face. The great veil or sacred curtain, which separated the holy of holies and forbade the access of the common worshipers, was torn asunder, indicating that the Mosaic dispensation was at an end and henceforth there would be liberty of approach by the personal appropriation of the great sin-offering.

The greater part of the three days following

his death his body lay in the new tomb of Joseph of Arimathea, the entrance blocked by a great stone slab and on it the Roman seal. Heartless Roman soldiers guarded the tomb until the powers of the unseen world shocked them and sent them fleeing in dismay.

He had fulfilled his own prophecy and stood among them again. Many times he appeared unto his followers, once to more than five hundred persons. Forty days after his resurrection he appeared at Jerusalem, where he spent the day in repeating former commands and promises, drawing his disciples nearer to their solemn duties and exalted privileges. He led them out to Mount Olivet, to a point over against Bethany, and there he paused. Stretching forth his hands he blessed the men who accompanied him, and ascended from the earth, a cloud receiving him out of their sight.

Did Jesus live? Yes, and doubtless in all the essential characteristics as Matthew, Mark, Luke and John relate.

We have already seen from three sources—Pagan, Jewish and Christian—that Jesus Christ actually lived at the beginning of the Christian era, when Tiberius was Emperor of Rome and Pilate was procurator of Judea, we may, with full confidence, answer the exiled warrior's question, Did Jesus Christ ever live at all? in the affirmative.

CHAPTER XII

Jesus, a Philosopher and the Teacher of Men

"Hushed be the noise and strife of the schools,
Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools;
Let the Son of Man teach!
Who has the key to the future but he?
Who can unravel the knots of the skein?
We have groaned and have travailed and have
sought to be free,
We have travailed in vain.
Bewildered, dejected, and prone to despair,
To him, as at first, do we turn and beseech:
Our ears are all open! Give heed to our prayer!
O, Son of Man, teach!"

If we are inclined to regard the real nature of things, rather than to cavil about words, we may say that the founder of Christianity merits in the highest sense the appellation of philosopher and teacher of men.

Who has advanced such weighty truths concerning God and man? Whose instruction is

so well adapted to produce, in the minds of men, the genuine principles of wisdom and lead them to true felicity? His teaching enlightens the understanding and interests the heart; exhibits divine wisdom in its fairest forms, and supports its authority by the most powerful sanctions.

The purest Pagan systems were marred by errors and absurdities, but Jesus taught every important principle and precept of religion and morals with a degree of simplicity, perspicuity, erudition, purity and energy that not only excelled the Ancient Masters, but was in itself an evidence of his divine authority. If men would make a right use of their reason and attain the highest wisdom, let them become his disciples.

The wisdom which had long been sought for in the schools of Pagan philosophers may be found in the teachings of the Nazarene. Plato could maintain that the good is the greatest possible likeness to God, but in what that likeness consisted he could not tell us. We

no longer need to grope about in the wilderness of philosophical speculations: the likeness of God has come down to us, has trod our earth, has walked the streets of our cities, has entered our homes—"He that hath seen me hath seen the Father."

A distinguished member of the Jewish ecclesiastical Senate said to Jesus: "Thou art a teacher come from God."

Officers were sent to lay violent hands upon him, but were overawed by his high and holy sentiments and were so deeply impressed by the majesty and power of his discourse that they failed to fulfill their commission and reported: "Never man so spake." He could say of himself, without arrogance or irreverence: "I am the truth." This sovereign teacher not only lived a life of blended righteousness and love, but manifested superior mental endowments. That is why some of the Platonists speak of him as a man animated by a divine spirit and sent from the other world for the instruction of mankind. His

wisdom early attracted attention. Lucian classed him with Pythagoras and others. Other writers of the time concluded that he must have been indebted to the Mystics of the East and the Rationalists of the West for his ideas. The Semites seldom rationalized. Jesus was rational, but, nevertheless, bore the characteristics of the people of his nativity. When, in the course of time, his teachings fell into the hands of reasoning races, mad with dialectics and metaphysics, and burning with a fever for definitions, they suffered not, but rather startled the thinkers and clarified their conceptions. The teachings of Jesus contain the answer to the numerous questions raised by philosophers. He provided for the unity sought for by philosophers, and became the inspiration and goal of all philosophy. Hence Renan writes: "The chief event in the world's history is the revolution by which the noblest portions of humanity passed from the ancient religions, comprised under the name of Paganism to a religion based on the divine

unity, the trinity and the incarnation of the Son of God. * * * The revolution in question had its origin in the reign of Augustus and Tiberius. There lived then a superior person, who, through his daring originality and the love that he could inspire, created the object and fixed the point of departure of the future faith of humanity."

The manner of teaching was Socratic, rather than Ciceronian. He was a quiet converser, a talker with men, rather than an orator or formal preacher. Yet he spoke with marvelous power and made his mark on the life of his hearers. He gave to the world a vast mass of teaching, much of which is not extant. He threw new light on all things.

It was in the method, however, that he differed from the Greek masters. Hatch remarks: "In plain words, primitive Christianity was simple, ethical teaching regarding God and duty. It was undisturbed by intellectual problems and absolutely free from speculative elements." And Wendt rightly says: "Jesus

was not the maker of a system. He was not a scientific teacher, but a popular preacher. He did not present his practical demands in abstract form and systematic development. He applied them to those persons with whom he had directly to do and to their concrete relations and needs."

The occasionalism of his teaching is a striking characteristic and is precisely what gives it perennial freshness, vitality and force. Indeed, the universal applicability of his teaching proceeds from the fact that it is not a philosophical or theological system. Systems pass away, but great truths abide; and from them we derive general principles which aid us in solving the problems of human life and destiny.

The original want of system in the teaching of Jesus insures its power of expansion, and that fits it for the use of the race, now and hereafter. Make any religion into a system, define its outlines clearly, and, before long, there will be no movement of thought about it, no en-

thusiasm of feeling and its adherents lose interest in its ideas.

He was a philosopher in that his instruction embodied principles which will certainly revolutionize the thought and activity of the race. He was more than a philosopher in that he gave the perfect and final revelation of God as the basis of hope, righteousness and human happiness. "Plato made me to know the true God, Jesus showed me the way to him," said Augustine. How refreshing the contrast between the complexity and cumbersome of the philosophers and the simplicity and virility of Jesus' teaching. In words that a child could understand, Jesus portrayed the simple majesty and beauty of God. No definition was given, no philosophy was fashioned, no articulated dogma wrought out. He simply unveiled before man's admiring vision the Infinite One. He called men into a life of whiteness and beauty, by giving them a view of their duty and responsibility as grounded in man's physical, mental and

moral constitution. Jesus interpreted nature and disclosed God.

The truth he brings is not truth in blossom or in fruit, but in seed—not to adorn and wither, but to fall into the souls and germinate. The germs of mental and moral philosophy are in his utterances, and political economy lies wrapped up in his golden rule. All the forms of charity and human improvement are crystal streams, flowing from the fountain of his love and law.

Plato sat at the feet of Socrates; enjoyed the companionship of Xenophon; traveled to Cyrene to listen to Theodorus; sailed to Megara to receive instruction from Euclid; journeyed to other lands to come in contact with their learned men; searched the records of the past, and communed with the giants of his own times. Not so with Jesus. He was not reared at an Athens; no Porch, or Academy, or Lyceum opened its gates to him. He was the son of a carpenter, in an obscure village in Galilee. Whence cometh this wisdom? The Jews

acknowledged that he was never taught in their schools of wisdom. Great men are, to a considerable degree, influenced by the circumstances of their birth, land, education and station. Jesus was independent of all external influences. He took no counsel; submitted to no master; was unaffected by prejudice; yet he stands before us the inimitable philosopher and teacher, the sure and perfect guide. He stands alone in the records of time.

Theodore Parker wrote: "Yet Nazareth was no Athens, where philosophy breathed in the circumambient air; it had neither porch nor portico, nor even a school of the prophets. There is God in the heart of this youth. * *

* The mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words of rebuke, of comfort, counsel, admonition, promise, hope, did he pour out; words that stir the soul as summer dews call up the faint and sickly grass! What profound instruction in his proverbs and discourses; what wisdom in his homely sayings,

so rich with Jewish life; what deep divinity of soul in his prayers, his action, sympathy, resignation! * * * Rarely, almost never, do we see the vast divinity within that soul, which, new though it was in the flesh, at one step goes before the world whole thousands of years; judges the race; decides for us questions we dare not agitate as yet, and breathes the very breath of heavenly love. Shall we be told, 'Such a man never lived; the whole story is a lie'? Suppose that Plato and Newton never lived; that their story is a lie? But who did their works, and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but Jesus."

If it be asked, wherein Jesus excelled the Masters as a philosopher and the teacher of men, we answer: He gave humanity a new and nobler conception of God. His conception not only surpassed anything which had been reached on the same majestic and inspiring theme by the great religionists of the East

and the highest philosophers of the West, but accepted, combined and magnificently surpassed the sublime conception found in Hebrew literature; for he came forth with a fresh and supreme exhibition of love as the inmost life of God's being; of holiness as its perfect manifestation; and of the divinest self-sacrifice as its fruit.

"The effect of this Christian doctrine of God on the mental and moral life of mankind, and on the civilization which gives to that life its constant exhibition, can hardly, it would seem, be overstated," says Dr. R. S. Storrs.

He also gave a true conception of the nature and dignity of man. This we now perceive to be the logical conclusion drawn from the conception that God is pervading His world, and is interested in man, and has provided for his present and future welfare, and, therefore, He is worthy of nobler care and higher honor.

He gave man a new conception of his duty to God in the sphere of worship. The old forms of external sacrifices instantly passed

away where his teaching obtained a foothold. And for them were substituted a life of intimate fellowship with God, and a sublime self-conquest in overcoming everything alien to God and a self-consecration to him. From that time forth there has been manifested a power of love in worship hitherto unknown. There was a joyful and reverent faith, expressed in music, in mighty and exalting hymns, in great liturgies and creeds, and, after a time, in imposing houses of worship.

He also gave a new and momentous conception of man's duty to his fellowmen. The little child found in him a benefactor; the woman a sympathizing and appreciative friend, whose teaching and influence ultimately delivered her from unjust subordination and slavery. He extended the hand of help to those who were incapacitated for the struggle of life by sickness, destitution, slavery or natural infirmity of body and mind.

He gave a new conception of political and social life. As the sunburst of springtime dis-

solves the ice and snow, fills the channels of the rushing brooks, and spreads a mantle of living green over the whole earth, so the Gospel of the Galilean turned wealth and power into the channels of the largest beneficence. It carried into thousands of homes securer liberties, more abundant prosperity, a new aspiration, a more animating hope; and early gave promise of making the future civilization of the world refined and benign.

He gave a new conception of the relation of nations. When his conception shall have obtained full recognition, we will not read of the combatants taken in battle being killed, enslaved, or sold. He found the awful maxim, "Laws of war know no limitations." In his day Greek and Roman generals, on being captured, were usually put to death. Extermination was a common practice. His teachings led eventually to the abolition of war and the reign of peace—"Peace on earth and good will toward men." In the meantime, the horrors of war are being mitigated; kindness to cap-

tives and courts of arbitration obtain among civilized nations; the sacredness of international treaties is recognized, and, in general, there is a reversal of ancient tendencies.

We are now ready to say that Jesus changed the whole firmament of thought. He lifted the race into a new spiritual world. True! centuries of profound brooding were required ere mankind could shake off the mantle of ancient darkness and realize the splendid light of the message of the Nazarene; the "history of Christianity reveals the majestic pre-eminence of its great founder."

Plato said: "A philosopher is one who apprehends and understands the essence and reality, and is able to grasp the eternal and immutable." Manifestly Jesus was the foremost philosopher of the ages.

CHAPTER XIII

Jesus, the Peerless Personality

There is an ancient document in existence purporting to be "A Description of the Person of Jesus Christ," sent by Publius Lentilus, president of Judea, to the Senate of Rome. We make no claim for its authenticity. It, however, reveals the conception which was prevalent at an early date, as to the personal appearance of Jesus.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his

aspect amiable and reverend; his hair flows into those beauteous shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of the Nazarites. His forehead is smooth and large, his cheeks without a spot, save that of a lovely red, his nose and mouth are formed with exquisite symmetry, his beard is thick and suitable to the hair of his head, reaching a little below the chin and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and

wise; in short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men."

If there ever was a portrait of the face of Jesus, we are not in possession of it now. Indeed, we should be glad if we were assured that the above-mentioned description was authentic. The writers who personally knew him have not given us a description of him. Justin Martyr, Tertullian and Origen were led to believe from reading Isa. 52-53 that Jesus was "small in stature and plain of face."

There are some things that we may know about Jesus' personal appearance with a reasonable degree of certainty. He, no doubt, dressed as his fellow Hebrews. We may, therefore, think of him as wearing two garments, the tunic and the mantle. His tunic was of linen, fitted to the body with sleeves and reaching to his feet. His mantle was white, striped with brown or dark blue (unless he adopted the white garment of the

Essenes) ; it was wide and floating when he walked, but he often bound it close to his waist with a girdle. His feet were shod with leather sandals, fastened with thongs and made of the skin of the camel or the hyena. He carried a staff in his hand. On his head rested a turban without which he was never seen. He removed it only at night and put it on every morning; he wore it in the house; he prayed with covered head in the synagogue.

We should remember, however, that what made him the peerless personality was not his physical appearance, but rather the beauty of his character. "The life and character of Jesus Christ is truly the holy of holies in the history of the world." Christianity rests upon the character of Jesus. Thanks to the apostolic writers for a view of this, the most interesting and most captivating personality in history.

Starting with his childhood and following his career to manhood, we find him doing what no one else has ever done—representing

each in its ideal form. He was a model infant, a model boy, a model youth and a model man. He rose beyond comparison above that of any other great man in antiquity.

"His childhood," says Bushnell, "is an unspotted, and, withal, a kind of celestial flower * * * in his childhood everybody loves him * * * we look, as on the unfolding of a sacred flower, and seem to scent a fragrance wafted to us from other worlds."

We are afforded a charming glimpse of his boyhood. At the age of twelve he appeared among the learned in Jerusalem; and while there was nothing premature, forced or unbecoming his age, he certainly manifested a degree of wisdom and an intensity of interest in religion unknown in the life of a purely human youth. Both Bushnell and Schaff have pointed out the fact that biographers have always described their characters as formed by a process of rectification in which many follies are mended and distempers removed by development, maturity and the varied experi-

ences of life. In the case of the boyhood of Jesus the excellence portrayed is the simple unfolding of a harmonious and perfect beauty contained in the germ of childhood. The boyhood of Jesus, with the exception of these few but significant hints, is enshrouded in mysterious silence.

But we pass to a consideration of the character of Jesus in his maturity. Here we again behold him in a role absolutely unique. He is thoroughly original and independent. He teaches the world as one who had learned nothing from it, and was under no obligation to it. We cannot account for such wisdom and moral majesty by a study of his surroundings. Renan, in his own inimitable way, graphically describes the natural beauties of Nazareth as among the educational influences which account for the greatness of Jesus. He says, "Nazareth is a little town, situated in a fold of land broadly open at the summit of the group of mountains which closes on the north the Plain of Esdraelon. The population is now

from three to four thousand, and it cannot have varied very much. * * * The environs are charming, and no place in the world was so well adapted to dreams of absolute happiness, even in our day. Nazareth is a delightful sojourn—the only place, perhaps, in Palestine, where the soul feels a little relieved of the burden which weighs upon it in the midst of this unequaled desolation. The people are friendly and good-natured, and the gardens are fresh and green.”

But, we inquire, what is there in this oriental village to afford us a clue to the superb intellectuality of Jesus? There was no university, no academy, not even a library or a coterie of literary enthusiasts. Only the Old Testament Scriptures, a lovely home life and the weekly Sabbath services in the synagogue. We ask, in the language of Nathaniel, “What good can come out of Nazareth?” His Jewish brethren were surprised, and said, “How knoweth this man letters, having never learned?” “Whence hath this man this wis-

dom and these mighty works?" We can account for his superb intellectual characteristics in one way only, by divine intuition, as one who not only knows the truth but is the truth.

Young, in his "Christ of History," says: "His character and life were originated and sustained in spite of circumstances with which no earthly force could have contended, and therefore must have had their real foundation in a force which was preternatural and divine." Jesus always expressed Himself, not only without doubt, but without effort. Socrates and Plato expressed lofty and holy thoughts occasionally; but not without great labor and protracted and severe study. The facility with which Jesus set forth the highest truths in simple and familiar language is astonishing. There is no evidence of prolonged and laborious research. There was no struggle for logical statement, as with Aristotle. Truth was native to his mind. Socrates labored more than thirty years and Plato, his successor, labored longer; Jesus labored three years.

Neither of these philosophical giants had entered upon his career of public instruction at the age of thirty-four; Jesus' career was closed at thirty-three.

The influence of his teaching on succeeding generations is incomparably greater than that of Socrates or Plato. Of all the great ideas which have taken hold of humanity there is not one which is foreign to Jesus; indeed, all the most important ideas can be found nowhere else. His intellect was the fountain-head, and his intellectual supremacy appears from the greatness of the thoughts with which He sets about to enrich the life of man. Burke, recognizing his commanding genius in the realm of the intellect, said: "The Sermon on the Mount is the most impressive political document on the rights of man." And this agrees with the leading political economist of our age, who wrote: "All political economy is being rewritten under the influence of Jesus Christ." Sons of the intellect, find in him your master!

We turn next to the consideration of his lofty moral qualities. He stands solitary in his sinlessness. He never had anything to regret, he never expressed a feeling of compunction. He never uttered a word to any man or to God which indicated the consciousness of a defect. All men confess faults and sins. Jesus was perfectly conscious of faultlessness. "I do always those things which please the Father."

Again he avowed the most extraordinary sense of official greatness. "I and my Father are one." "I am not alone, for the Father is with me." What a supreme conviction! "On this inward sense of relation to God there was built up a conviction of the strict individuality, the solitary grandeur of his mission." He hesitated not to say, "a greater than Solomon is here." His nature was conscious of the profound mystery which belonged to it and he simply expressed that consciousness.

We go a step farther and say, in Jesus moral perfection was realized. He not only taught

the purest and sublimest system of ethics, surpassing the wise men of antiquity; but he fully carried out his perfect doctrine in his life and conduct. To do right was as natural to him as to breathe. "He is the living incarnation of the ideal standard of virtue and holiness, and is universally acknowledged to be the highest model for all that is pure and good and noble in the sight of God and man." Renan was so impressed with his moral perfection that he wrote: "He is without an equal." Schaff wrote: "He exhausts the list of virtues and graces which may be named. His soul is a moral paradise full of charming flowers, shining in every variety of color under the blue dome of the skies, drinking in the refreshing dews of heaven and the warming beams of the sun, sending its sweet fragrance around, and filling the beholder with rapturous delight."

The moral perfection of Christ was subject to the storm. He had passed through the dusty ways of men. Nevertheless he main-

tained absolute purity. His pure life was contagious: it stirred in men the sensation of moral power, of sustained activity of soul. A thirst for purity and perfection appeared on the earth with Jesus. "He came not only to teach with his lips but to be a living manifestation of his religion." This is the effectual way. Boardman in his work "*The Problem of Jesus*," says: "There have been many noble characters in this world—glorious heroes, patriots, philanthropists, reformers, martyrs—men and women before whose names Christendom bows and bows justly. It is around such transcendent characters as these, towering like mountains above the plains of common humanity, that the reverence of the ages loves to wrap the robe of a spotless purity, even as the virgin snow enwraps the distant Alpine ranges. But as the actual attempt to climb those snowy heights discloses here and there huge gorges and beetling precipices; so alas does a nearer inspection of these transcendent characters disclose many a defect and deformity which

mars and sometimes almost hides the general beauty. Abraham, Moses, David, Socrates, Confucius, Cicero, Paul, Augustine, Alfred, Luther, Cromwell, Washington, Lincoln, were far from faultless even in the eyes of men. Only one character in all history has endured successfully all tests of keenest scrutiny * *

* * * * Of course it is audacious in me to undertake a portraiture of this incomparable character. But it is one of the elements of our problem and therefore it must be attempted. Only the swiftest outline can be endeavored. Jesus of Nazareth was for example: altruistic, without indiscriminateness; constructive, without castle-building; dignified, without stiffness; delicate, without daintiness; enthusiastic, without fanaticism; guileless, without credulousness; chivalrous, without rashness; aggressive, without pugnacity; conciliatory, without sycophancy; prudent, without opportunism; modest, without self-depreciation; gracious, without condescension; just, without severity; lenient, without

laxity; flexible, without vacillation; conservative, without obstructiveness; progressive, without precipitance; patient, without stoicism; persistent, without perverseness; decisive, without bluntness; imperative, without imperiousness; heroic, without coarseness; independent, without self-insulation; self-conscious, without self-conceit; optimistic, without dreaminess; sad, without gloom; sympathetic, without mawkishness; generous, without prodigality; frugal, without churlishness; appreciative, without effusiveness; indignant, without bitterness; forgiving, without feebleness; sociable, without familiarity; reserved, without moroseness; conscientious, without bigotry; self-denying, without asceticism; unworldly, without unwisdom; trustful, without improvidence; saintly, without unctuousness; virile, without fierceness; diversified, without contrariety; in a word perfect, without unnaturalness."

It would hardly seem necessary to say more about this man of colossal dimensions after

considering such a unique description. However, we need to examine one of Jesus' favorite designations of himself, occurring some eighty times in the Gospels, "The Son of Man." Some one has well said, "The designation is not 'a son of man'; neither is it 'a son of men'; neither is it 'the son of men'; but it is, '*The Son of Man.*'" He therefore designated himself the universal man; blending in himself all races, ages, capacities, temperaments and types. "Jesus of Nazareth is time's personal phenomenon."

For this reason Rousseau said, "there could be no comparison between Socrates and Christ; as little as between a sage and a God." Napoleon, though experimentally a stranger to the religion of Jesus, reasoning from the overpowering authority and dignity of Jesus as a teacher, from the amazing results of his peaceful mission and from the portraiture of Jesus found in the New Testament, said to General Bertrand: "I know men and I tell you that Jesus Christ is not a man. . . .

Everything in him astonishes me. His spirit overawes me, and his will confounds me. . . . I search in vain in history to find the similar to Jesus Christ. . . . You speak of Cæsar, of Alexander, of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers; but can you conceive of a dead man making conquests with an army faithful and entirely devoted to his memory. My armies have forgotten me even while living as the Carthaginian army forgot Hannibal. . . . Jesus Christ alone founded his empire upon love; and at this hour, millions of men would die for him. . . . If you do not perceive that Jesus Christ is God, very well: then I did wrong to make you a general." Strauss almost redeemed himself from his infidelity when he wrote, "Jesus remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

Perhaps the world has not been surprised, because perfect symmetry does not startle.

We ask where in all the range of human history do we find a man who never did an injury, never resented one done to him, never uttered an untruth, never practiced a deception, never lost an opportunity of doing good, who was generous in the midst of unparalleled selfishness, upright in the midst of rank dishonesty, pure in the midst of disgusting sensuality, merciful in the midst of horrible brutality, who excelled the wisdom of earth's sages and prophets, who was loving and gentle yet immovably resolute and who manifested such unwavering meekness and patience in the face of vexatious ingratitude and cruelty? Whence cometh this the most dramatic life in history? We will take his word for it: "I came out from God. . . . I came forth from the Father."

CHAPTER XIV

Jesus, the Messiah and Saviour

"The world's ransom, blessed Mary's Son."—Shakespeare.

Jesus demands attention and reverence under a more exalted character than that of a philosopher. This is indicated by the familiar designation "Jesus Christ." In the account of his birth given by Matthew, we have the statement, "Thou shalt call his name Jesus, for he shall save his people from their sins." Later Peter, one of his most ardent apostles, declared, "Thou art the Christ, the Son of the living God."

For thirty years he was known as "The carpenter's son," and some of those who were present when Jesus was discoursing said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" When he entered on his ministry and appeared in the Jordan valley

where John the Baptist was proclaiming the approach of the Kingdom, two men followed him and were invited to a conference with him. One of the men, Andrew, "findeth his own brother Simon and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." These names, "Jesus" and "Christ," are significant, the one suggesting his official designation and the other his redemptive work. Messianic hope was indulged in by many. The feeling was intense about the time of his birth, in fact the expectation of the Messiah culminated in the Herodian period.

"In Jesus this hope was fulfilled, and this line of prediction and expectation found its end. Jews in our own day have borne witness that if he was not the true Messiah, God never afterward sent a prophet to tell men so." The fact that all things were ready, that there had been both a negative and positive preparation, is a weighty argument in favor of his Messiahship. The fact also that he became the source and founder of a great religion, which has

made for a new and holier life among men, is favorable to a belief in his claims.

From the time of his baptism onwards the role of the Messiah is distinctly assumed. He came as the Messiah. The term Messiah signifies anointed; it is a Hebrew word and the same idea is expressed by the Greek word Christ. It is an official title and divinely designates Jesus as the true Saviour.

Let us look at the idea of the Messiah historically. The Messianic expectation arose from the early revelations to the Hebrews and was interpreted and emphasized by the prophets. The idea of a God-sent deliverer was an article of faith with the masses of the Jewish people at the beginning of the Christian era. The Samaritan woman told Jesus that the Messiah would be a revealer of all truth that men need to know. Perhaps that idea prevailed more with the Samaritans than with the Jews. The Rabbis had encouraged their hearers to believe that the Messiah would be a great general and statesman who would de-

liver the Jews from the Roman yoke and promulgate a policy that would lead to unparalleled national prosperity. In brief, the whole religious history of Israel down to the time of him whom Christians believe in as the Christ, formed a most remarkable preparation for his reception as the Messiah. The Old Testament Scriptures were in fact full of Him. In proportion as men entered into their spirit, they were prepared to receive him. Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." There were numerous types and ideals which foreshadowed him and were ultimately fully realized in him. In the light of this fact we see how completely the blind teachers of the Jews misled the people. There was the book of Isaiah and other prophetic contributions foretelling many of the minute features of the coming Deliverer—the manner of his birth—the town in which he should be born—his personal appearance—his miracles—his sorrows—the method of his bur-

ial, and even his resurrection; his rejection by the people—the nature of his sufferings, the sacrificial character of his death and the extension of his purchased redemption to all mankind. Dr. Felix Adler, the eminent Jewish Rabbi, says, “The doctrine of the coming of a personal Messiah is the purple thread that runs through the writings of our prophets and historians.”

We choose two incidents from the Acts of the Apostles which throw light on the situation. The Bereans are characterized as being more noble than the Thessalonians because they not only recognized the appeal to scripture, but “searched the scriptures daily, whether these things were so”—namely, that Jesus was the prophetic Messiah. Paul when addressing Agrippa said, “Having obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.”

“He came to his own and his own received

him not." Diligently, patiently and persistently he devoted his entire earthly life to urge his claims and create faith.

The Messiah was rejected before he came. This will be clearly seen in the light of the fact that Israel was blinded by formalism and self-righteousness, and was devoted to false ideals which rendered it impossible for her to believe in the one whom God had sent. She was looking for a political leader; her hope was worldly, not spiritual. At first Jesus was received with considerable popular favor: but the persistent opposition of the religious leaders turned the tide; the approval of the people was gradually withdrawn, and they finally clamored for his execution, thus disowning the Messianic hope. "They cried out, Away with him, away with him!" Rejecting him as the Messiah they forced him without the gate of Jerusalem and Cæsar's soldiers crucified him. This was the crowning tragedy of history.

Israel failed in her high mission. However, she did not thwart the plan of God and involve

the Gentiles in her loss. Israel might have been the saviour of the Gentiles under the Messiah. As it was, "blindness in part is happened to Israel until the fulness of the Gentiles be come in." The meaning of this interesting passage is, that the partial blindness of the Jews is to continue until the conversion of the multitude of the Gentiles, and then as stated in the next verse they, as a people, will acknowledge Jesus to be the Messiah and be saved. If Israel had received him as the Messiah, he would have gone forth at the head of his chosen people, and gathered in, without the slow, long agonies of a patient missionary conquest, the fulness of the Gentiles. On Israel rests the first and heaviest responsibility for what is as against what might have been.

"Of all sad words of tongue or pen,
The saddest are these, it might have been."

The Jewish nation not only had light enough to make his advent the most joyful of

all events in human history, but their situation was favorable to a speedy world wide announcement of the Messiah's claims, there being twice as many Jews scattered throughout the gentile world as were residing in their own country.

Although rejected by the Jews as the Messiah, this did not hinder him from becoming the Saviour of those who would accept him regardless of racial lines. He, through the agency of the Spirit and the instrumentality of the Word, the ministry and the church, is "calling out a people for his name."

We next consider Jesus as Saviour. At a very early date Christian writers gave to Jesus the title "Saviour." Luke records the angelic announcement, "For unto you is born this day in the City of David a Saviour which is Christ the Lord." When the Samaritans came out to Jesus and heard him speak, they exclaimed, "We have heard for ourselves, and know that this is indeed the Christ, the Saviour of the World."

Jesus said, "The Son of Man came to seek and to save that which was lost." Again he said, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." At another time he declared, "I came not to judge the world, but to save the world."

"He did not come to judge the world, he did not come to blame;

He did not only come to seek,—it was to save he came;
And when we call him Saviour, then we call him by his name."

What does the title "Saviour" include? It doubtless includes every sense in which Jesus rescued and rescues men from the power and guilt of sin.

Two great facts stand in intimate relationship with his work as Saviour, his death and resurrection, both having been foretold by the prophets and predicted by Jesus. His death was not denied, and that he returned to life and was seen again and again by his disciples is a matter of record. "It is not represented

that he returned to precisely his former life; he did not dwell with his friends as before, but appeared to them and talked with them from time to time and was unseen at intervals. Most of the time, indeed, he was unseen, and came to them only in visits. . . . Forty days this lasted, and at the end of that time he was removed from them by an ascent into the open sky before their eyes. This ascension was evidently intended to mark for them the ending of the relation in which he had stood to them since the resurrection, and the opening of a new period, in which visible manifestations of his presence were not to be expected. A little later, on Pentecost or the fiftieth day from the Passover, at which he died, came according to his promise, the Holy Spirit, opening the new age of spiritual power.”—Dr. W. N. Clark.

The death and resurrection of Jesus forms a part of the very substance of Christian doctrine. “The Son of Man came not to be ministered unto, but to minister, and to give his

life a ransom for many." That is, the death which he would die would work deliverance from sin and bondage as a ransom works deliverance to prisoners. When that fiery herald cried, "Behold the Lamb of God, which taketh away the sin of the world!" he thereby announced that the sacrificial system, so long in vogue, was superseded and all foreshadowings were at an end in their actual fulfilment.

Now he is a perfect Saviour, able to satisfy the requirements of God and the needs of sinful men. "He is able to save to the uttermost them that draw near unto God through him." "All that was foreshadowed by earlier institutions was here present as real fact: all that sacrifice suggested, but could not do, was here done; all that propitiation had been relied upon to secure, was here offered freely."

Jesus could not have been the Saviour without vital union with God and perfect human sympathy. By vital union with God, we mean sharing in the divine nature and being like-minded and having a common feeling with

God. By virtue of this relationship he could perfectly express God's will and disposition. He shows God's heart to be full of love and helpfulness. He reveals all of God's excellence. In fact the Glory of God is seen in the face of Jesus Christ. God is now known by men as he could never be known before. That Jesus knew more about God than any other one that ever poured out his life for the uplifting of humanity is coming to be the undisputed conviction of the race. By perfect human sympathy we mean that Jesus having passed through the common experiences of humanity, possessed full human ability to understand what was in man and appreciate, sympathize with and help him. "We are quite right when we think of him as our brother in human experience." When we remember that the Augustan Age was utterly devoid of human sympathy and that humanity had been overtaken by a pitiless storm, we stand amazed at the depth and universality of his sympathy as exemplified in both his teaching and conduct.

In what way may we consider Jesus Christ the Saviour? The answer is, By accomplishing reconciliation between God and men, thus effecting a moral unity and practical fellowship.

We certainly ought to hail with delight one who essays to turn sinful men to God and make it possible for him to forgive them and give them power for holy living.

God is willing to receive sinful men back to his fellowship on the simple condition of faith in Jesus as the Messiah and Saviour in the spirit of obedience. In brief, the reason may be stated thus—I quote Dr. W. N. Clark—“He who offered himself for men was the person whom the incarnation brought into being, God in humanity, God and man in one. In the light of these two elements in his person, his self-giving resolves itself into two elements, each with its own meaning. In Christ God offered or sacrificed himself for men, in order to effect the great reconciliation; and in Christ the acceptable man offered or sacrificed him-

self to God, joining in God's action." This, however, is not all the benefit we have through the Saviour. We inquire next as to why he becomes salvation to sinners. The answer is that to be morally united to Christ is to be delivered from sin and reconciled to God. He was perfect and acceptable, in complete moral unity with God; hence to be united to him is to be delivered from sin and brought to righteousness and thereby saved. His bringing to men the divine character to which they need to be conformed, together with the power of the Holy Spirit by which eternal life is imparted, carries forward the idea of incarnation unto the making of a new humanity. Union with Christ is salvation. This union is invisible, spiritual and indefinable, and yet real, personal, constraining, purifying and eternal. Why is it written, "If any man be in Christ, he is a new creature?" Because from Christ a new power of creative life flows in him.

Through the incarnation, the perfect and

acceptable man was provided. Being in perfect fellowship with God, and in intimate touch with humanity, he becomes the power to transform lives, by casting out the spirit that sins and putting into the heart the right spirit. It has been proven many times over, that if men, be they ever so sinful, can be brought into inner acquaintance, fellowship and moral unity with Christ, they will be saved from sin and brought to righteousness.

Thinking, feeling and acting in harmony with Christ, means that men are reconciled to God and enjoying salvation. "In him the divine character is placed where men can perceive it, and see its fitness to their own state, and learn to use it as their own standard."

Jesus held that there is truly a vital union with him through faith—a union of life with life. He made it plain that in such a union dwelt the secret, power, and promise of a pure life. Paul said much about this "Mystical Union," whereby Christ actually makes men right and imparts a real salvation. "Christ

is thus the beginning of a new humanity in fellowship with God." The first man was the head of the natural humanity; Christ, the second man, becomes the head of the spiritual humanity. The peculiarity of this new humanity is that it bears the character of Christ. They are not of this world, even as he is not of this world; but they are new creatures in Christ Jesus. They have his love of purity, his hatred of sin, his acquaintance with the Father, his sympathy and his willingness to sacrifice for the betterment of others.

Thus we see that the mission of Jesus was to be Messiah and Saviour. He found humanity in extreme need, and pointed out the royal path of life.

"Where silver Jordan runneth from the Lake of Galilee,
A narrow kingdom lies between the mountains and the
sea;
From its hillsides red with vineyards, the gentle Syrian
wind
Bore the only voice that answered to the sobbing of man-
kind.
To the cottage of the fisher, to the poor man's mean
abode,
The 'Desire of Nations' came, the Incarnate Son of God."

CHAPTER XV

Jesus and the Enthronement of Christianity

Suetonius writing in the reign of Claudius, A. D. 41, relates that the emperor “banished from Rome all Jews, who were continually making disturbances at the instigation of one Christus.” This is the first distinct notice we have of the presence of Christianity in the empire and evidently alludes to the frequent tumults in the Jewish quarters which had resulted from the preaching of Jesus as the Messiah. This was six years before Paul gave to the world that masterly interpretation of the teachings of Jesus the Messiah—The Epistle to the Romans; and it shows how rapidly Christianity had spread in the city of Rome.

The extension of Christianity from Jerusalem and Judea to the distant gentile countries was accomplished in three ways. The

Christian converts were scattered abroad because of persecution, thus the efforts of those who essayed to stamp out Christian teaching proved to be the means of widely disseminating the new religion. Many also residing in distant lands, while sojourning in Jerusalem, became convinced of the claims of Jesus and went back to gladden hearts and homes with the story and spirit of the "Prince of Peace." We must remember also that his disciples, filled with holy courage, became powerful heralds, and carried on a tremendous propaganda. A few years after the ascension of Jesus, Saul of Tarsus appears on the scene, first as a violent opponent of Christianity, and a little later as an ardent and enlightened convert. About three and a half years later he assumed the role of champion defender of the faith among the Gentile peoples.

His conversion was providential. Gifted and trained he was ready to do what the other Apostles could not do. He set out to evangelize the nations bordering on the Mediter-

ranean sea. "He put aside every other ambition and became a man with one master passion." For thirty years he waged a relentless war with paganism. Undaunted by dangers he pushed his Christian conquests into Asia Minor, Greece, Rome, and "the furthest bounds of the West." In all history we have few men who manifested such limitless energy and unflagging zeal. Nothing appeared to check his enthusiasm and devotion.

The other Apostles were abundant in their labors. The Apostle John continued through clouds and sunshine to testify in western Asia Minor, of the love and spirituality of the Divine Man. Andrew labored in Scythia, Thomas in Persia and India, Bartholomew in Arabia, Peter in the east around Babylon, and Mark in Alexandria. Before the last of the Apostles had passed away the religion of Jesus was established in scores of places on three continents. Christianity had won such a vantage ground in the Empire that its ultimate success was assured.

Jesus, during his earthly sojourn, was a missionary. "In him the missionary tendencies of the race culminated. In him was a new beginning, a fresh deposit and a source of missionary energy. Before Christ the missionary movement had only crept and crawled. . . . with him it took wings. He was the image, the true and complete embodiment of the spirit of missions."

Therefore, when the spirit of Jesus became the actual inspiration of his followers, they became irresistible.

The early persecutions were inflicted or instigated by the Jews and discouraged on the whole by the Roman government. The first notable persecution by pagan authority was that of Nero's, A. D. 65-68. Nero had incurred the suspicion, justly or unjustly, of originating or extending a great conflagration at Rome, in order to obtain the glory of rebuilding the city with increased magnificence. To divert opprobrium from himself he caused the charge of arson to be made against the

innocent Christians. There was a wide-spread popular prejudice against the new sect. The gardens of Nero, now occupied by the Vatican Palace, were the scene of the most inhuman cruelties perpetrated on the Christians. In this persecution Paul, the Apostle of Jesus, suffered martyrdom in A. D. 68.

On the death of Titus, A. D. 81, not without suspicion of poison, the empire was taken by Domitian, Vespasian's younger son. Pliny calls him "the enemy of all good men." His rapacity and thirst for blood found a fitting prey in the Christians. Clement, writing in A. D. 96, speaks of "a vast multitude of the elect" who suffered for their faith, and gives vivid descriptions of the indignities they endured. Christianity had forced its way into the royal household. Clemens, a cousin, and Domitilla, a niece, became avowed followers of the Nazarene. Clemens was put to death and Domitilla was exiled to an island in the Ægean Sea.

Ephesus became the center of western Chris-

tianity as Jerusalem had been and Rome was destined to be. Here John lived to an unusual old age. His friends gathered about him and besought him to write down what he had so long taught about Jesus. Following the solicitations of his friends and the moving of the Spirit, he wrote the Gospel bearing his name. His death occurred A. D. 98, in the reign of Trajan.

About the time Paul suffered martyrdom, a Jewish rebellion broke out. In the preliminary attempt to subdue them, twenty thousand Jews were slain in Cæsarea. Nero decided to subjugate them and deputed Vespasian for the task. Nero's death was followed by Vespasian's accession to the throne. His son, Titus, commanded the expedition to Palestine and accomplished the fall of Jerusalem, A. D. 70. As Jesus had predicted, this proved to be one of the most appalling events in human history. More than two millions of Jews were slaughtered. The temple was destroyed, not one stone being left upon another. The city was

totally wrecked and the Jewish nation was dismembered.

At the end of the first century, A. D., Christianity's gains were as follows: The disciples of Jesus numbered a half million. They were organized into companies for worship and work. They had a settled habit of worship on the Lord's day in commemoration of the Risen Saviour. They had discovered a higher standard of character and conduct which put them in favorable contrast with the defiling systems of paganism. They had already established in the world the active principle of benevolence. The old civilization knew no charity. Among the most cultivated people of Greece and Rome the sentiment of benevolence was unfelt and its practice was unknown. Finally they had accumulated a new literature, the crowning portion of Scripture—the books of the New Testament. Thus a new day had begun to dawn.

With occasional intermissions the following two hundred years were times of awful testing

for Christianity. Of course with the spread of Christianity came the desolation of the pagan systems. Temples were almost deserted, the sacred rites were suspended. The people refused to buy the sacrifices offered by the pagan priests. This aroused the latent powers of paganism and moved the priests to combat the new Faith. The aged Simeon, successor of James at Jerusalem, was crucified in the year 107.

Ignatius, the chief Christian teacher in Antioch of Syria, was carried to Rome, hurled into the arena and destroyed by wild beasts, A. D. 110. Polycarp, the friend and co-laborer with John, fell a victim to pagan hatred in Smyrna after fifty years of faithful ministry. On being urged to renounce his faith and blaspheme Jesus, he replied: "Eighty-six years have I served Christ, and he never wronged me; how can I now speak evil of my King and Saviour?"

The leading defender of Christianity during the second century was Justin Martyr, a

Greek philosopher, who, after a long search for truth, had found in Christianity "the only secure and profitable philosophy." He also suffered martyrdom at Rome in A. D. 166. Papias of Hierapolis was a prolific writer discussing in five books the "Oracles of Our Lord." His martyrdom occurred A. D. 155.

The age of the apologists covers the period from A. D. 117 to 180. During this time the three "Good Emperors" reigned: Hadrian, Antoninus Pius, and Marcus Aurelius. There were some severe persecutions, but it was especially marked by the commencement of written attacks on Christianity and great replies indicating that many of the followers of Jesus were men of genius and erudition.

There was a tendency, then as now, to reject faith and rely exclusively on intellect and knowledge. When men began to think and apply the Christian principles to life in all its intricate phases, they got into a tangle. Immediately heretical teaching arose. We read of the Gnostics—"a large number of widely

ramified sects on the borderland between Christianity and heathen thought." We will mention three distinct ideas advanced by them. First, they regarded the creation of the material universe as a catastrophe, due not to the supreme God, but to an inferior or hostile divinity. Second, they denied any real incarnation, holding either that the Divine Christ merely allied himself for a time with the human Christ, or that the humanity of Christ was a phantom. Third, they conceived of redemption simply as deliverance of the soul from connection with matter, and believed such redemption to be attainable through the teaching of Christ, mystic communion with God, and ascetic mortification of the flesh.

The Gnostics were the first theologians. They attempted to reduce the Christian religion to a comprehensive and harmonious system. They introduced so many heathen elements that the true followers could not subscribe to their views. The intellectual battle began and was continued for two centuries, re-

sulting in a recognized list of apostolic writings and a voluminous Christian literature.

We scarcely have the space to mention the many sects which arose during this period. Prominent among them were Manichæism, which rose in the east and absorbed Christian elements as it moved westward. It was founded by an interesting character, Mani, a member of a distinguished Magian family, who traveled extensively and was learned and eloquent. He attempted to fuse Zoroastrianism and Christianity.

Montanism founded by Montanus, a Mysian, who arose about A. D. 145. He soon had a large following. It achieved its greatest success in Africa, where it won the great Tertullian, who became its chief spokesman. It was a reaction against the growing rigidity of the church.

Neoplatonism had to be reckoned with, especially when Plotinus became its chief spokesman. He drew pupils from every country; his followers were the chief men and

women. It was another effort to explain the riddle of the universe by the aid of philosophy and a little Christianity. "Its struggle with Christianity was brilliant and pathetic; but it represented the exhaustion of the ancient world, and its problems remained unsolved."

There were two mighty skeptics during this period—Lucian and Celsus. "Lucian had a sharp, critical mind that detected every flaw and every imperfection, and so by nature found it impossible to be reverent or to have any sympathy with the higher realms of human life. He was satirical, scornful and gifted with a rich inventive fancy. He regarded Christ as a crucified Sophist and the Christians as a 'well-meaning but silly people,' and all their most characteristic merits as but evidences of superstition—'they persuade themselves that they are all brethren.' Lucian was a prolific author, and because of their striking literary merits his works have been translated into many languages."—Moncrief.

Celsus was a friend of Lucian, and in point

of learning was his superior. "He seems to have mastered the entire field of human knowledge and to have combined the strength he could gather from every source in expressing his hatred of Christianity." He wrote a work entitled "A True Discourse," which exhibited his profound knowledge of Judaism and Christianity. He held that Jesus was an impostor. He tried to make it appear that the ideas advanced by Jesus were not original. He attacked the virgin birth, the miracles, the resurrection; in fact, made a sweeping denial of his divinity.

It is the unanimous opinion that Celsus exhausted the list of arguments against Christianity. It is a striking fact that his great work is not extant, and but for the extensive quotations made by Origen in his famous reply, the arguments of Celsus would be lost.

Among the great men of this period who entered the arena in support of Jesus and his religion was Origen, an intellectual prodigy. He is described as a spiritually minded man whose

manner of life was a beautiful exemplification of his Master's teaching. "He had mastered the entire realm of literature." He was the most voluminous writer in the history of Christianity. Jerome states that he wrote six thousand volumes; many of his books were brief, but all bore the stamp of a master mind. He was a philosopher and set about to rationalize and systematize. His work on "First Principles" was the first attempt at a systematic theology. The great themes discussed in the four volumes of "First Principles" were "God and Creation," "Creation and Providence," "Man and Redemption," and the "Holy Scriptures."

He presented his answer to Celsus in a work entitled "Eight Books against Celsus." Verily, there were giants in those days.

There was Cyprian, born of wealthy heathen parents, trained as a rhetorician, converted at forty-six, made bishop of Carthage at forty-eight. He was the great advocate of Roman primacy and it needed only one step

more to reach papal supremacy. He maintained that apart from the church there was no salvation. He advocated sacerdotalism. He assigned to ministers what the New Testament never ascribed to them—the name of priest; and advocated the idea that they were the sole divinely authorized channels of heavenly grace.

Marcus Aurelius, the Philosopher Emperor, ruled for nineteen years. Although personally he is justly considered one of the noblest characters of pagan civilization, Lightfoot says "Christian blood flowed more freely than it had flowed any time during the previous half century."

In all this time nothing seemed to stop the triumphant march of Christianity. It was leaping from country to country, and was mightily affecting life; which, after all, is the supreme test of any religion. The enemies of Christianity wrote: "They keep themselves from carnal pleasures." "They manifest an incredible eagerness to help each other in

straits." "Poor Christians fast in order to feed more destitute brethren." "They care for the sick and poor." "They bind themselves with oaths not to do any wickedness." It was evident that the spirit and principles of Jesus were taking deep root in the hearts and lives of men. The complexion of society was rapidly changing. Two centuries and a half of missionary extension, organizing activity, and bracing conflict was telling on the old Roman world.

Forty years of peace preceded the tenth and last imperial persecution. Diocletian ascended the throne A. D. 284. He was the son of a slave and a man of pacific and benevolent temper. His wife and daughter were decidedly in favor of Christianity. For nineteen years he did not molest the Christians. He was a shrewd politician and knew what the result would be if he offended the Christians. He divided the empire into two divisions with an "Augustus" for each. He changed the capitals of the empire to Milan and Nicomedia. He further

subdivided the empire by associating with each "Augustus" a "Cæsar," who was to succeed in due course to the higher dignity. He located his court at Nicomedia and elevated a rude but able soldier, Maximain, to the position of "Augustus," at Milan in A. D. 286. Five years later he added as the two "Cæsars," Galerius, a low bred, ferocious herdsman, and Constantius. The former he associated with himself, and the latter with Maximain. Constantius was forced to divorce his wife, Helena, mother of Constantine the Great, and become son-in-law of Maximain, while Galerius became Diocletian's son-in-law. Galerius, the pagan, was the real instigator of the reign of blood; he plied his superior with arguments and the pagan nobles at court assisted him. At length he agreed on a day when the persecution was to begin. On that awful day, February 23, A. D. 303, the final widespread effort to suppress Christianity began. At day-break, on that day, they destroyed the magnificent church at Nicomedia, one of the archi-

tectural ornaments of the city. They burned all the copies of the sacred writings to be found. Christians were degraded, deprived of their rights and reduced to slavery. The clergy were imprisoned and forced to sacrifice to heathen gods or suffer terrible torture. Many were burned, beheaded, and drowned. Diocletian's wife and daughter were forced to sacrifice daily to heathen gods. Egypt and Palestine were storm centers of persecution. In Gaul and Britain the persecution was not so severe. Two years of this bloody work shattered the reason of Diocletian. Galerius succeeded him and rather made matters worse for Christians. In 311 Galerius was smitten with a loathsome disease, produced by debauchery; his associates, Constantine and Licinius, were called to his bedside; the result of the conference was that an edict of toleration was issued which permitted Christians to rebuild their churches and requested them to remember the emperor in their prayers. The ef-

fort to crush Christianity was a failure and Christianity emerged triumphantly.

There was but one thing left for the pagan leaders, that was to throw their influence with Maxentius, who had succeeded his father, Maximian, and had usurped the supreme power in Italy. At this juncture Constantine the Great appears on the scene. He had joined his father in Gaul, in 305, and was proclaimed emperor by the troops in Britain on the death of his father, in 306. He was tall, commanding in appearance, affable in manners, just and tolerant in his administration. He was morally above the leaders of his day, and was admired by his soldiers. From the first he was a protector of the Christians, hence they flocked to his standard. He marched toward Rome to give battle to Maxentius. On the march to this battle Constantine had his famous vision of the cross. He saw, or believed that he saw, a cross in the sky above the brightness of the sun, bearing on it the words "By this conquer." The same night, he said Christ

appeared to him in a dream and instructed him to make a standard of like pattern which would be to him a token of victory. This incident was narrated by Constantine on oath to Eusebius. The armies met at Milvian Bridge, about nine miles from Rome, in 312. Maxentius prepared for the conflict by the observance of special pagan rites and incantations. Constantine and his officers held a Christian prayer meeting and entered the battle with the cross emblazoned on his banner. His army numbered 40,000. Maxentius commanded 125,000. Maxentius was defeated and Constantine's faith was confirmed.

The Roman world was in the hands of two men, Licinius, the "Augustus" of the east, and Constantine, the "Augustus" of the west. It was evident that the final struggle could not long be delayed.

They jointly issued the edict of Milan in 313 which made Christianity a lawful religion. The next year two battles were fought in which Licinius was worsted. Eight years

of truce followed. Christianity became a dominant factor in the west and a growing power in the east. Daily these great warrior rulers were diverging in their policy. Licinius favored the pagans, Constantine the Christians. In 323 Licinius set out with an army to give Constantine battle with these words on his lips: "The issue of this war must settle the question between his God and our gods." They met at Hadrianople. Constantine won the day and became sole emperor of Rome. Constantine was forty-seven years old when he ascended the throne. Christianity was now fostered and protected by royal favor for in 324 he issued edict after edict, not only granting rights and privileges to Christians, but proclaiming Christianity the religion of the empire. The following year was memorable in Christian history; Constantine assembled a mighty conclave of Christian leaders at Nicæa, in northern Asia Minor. The government paid all the expenses, and they were sumptuously entertained by the Emperor in

person. Here, after two months of debate, they formulated the celebrated Nicæan creed. The chief point of contention was concerning the Deity of Jesus Christ, or as one has stated it, "in what sense Christ is God." The total number of bishops was 318. Each bishop was supported by two presbyters and three slaves. For weeks they were gathering, some journeying a distance of two thousand miles. The entire gathering, attendants and all, numbered about two thousand. Moncrief writes: "Among these bishops were the old and the young, the learned and the unlearned, from city, from forest, and from caves in the mountains. Many of them came bearing the marks of Diocletian's persecution, with eyeless sockets, scarred faces, twisted and withered limbs, and paralyzed hands. Such an assembly never met before. They were good men—many of them were great men—but they had their limitations. They had suffered for the faith. They had deeply rooted convictions and they

were ready to stand for their convictions to the bitter end."

After heated debates and many preliminary conferences, Constantine opened the Council on the 19th day of June, 325. He made a brief speech on "The Necessity of Harmony in Christendom." It was an imposing scene as described by Eusebius. "First of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now all rising at the signal which indicated the Emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones."

Space forbids a further description of this event. We inquire, What does it all mean? It means that Rome, the conqueror of the

world, was herself overcome by a band of men advocating the claims of Jesus the Messiah. It means that Jesus was greater than the Roman Emperors—that his religion had conquered pagan prejudice, pagan philosophy, pagan government, and mounted the throne of the Cæsars. Julian's dying exclamation tells the story, "Thou hast conquered, Galilean."

CHAPTER XVI

Jesus and Civilization

Martineau said, "Jesus is the regenerator of the human race. The world has changed and that change is historically traceable to Christ."

This raises the question as to the relation of Jesus to civilization. By civilization we mean a condition of organization, enlightenment and progress. Did Jesus come to civilize the races of man? No! Did Jesus effect a higher state of civilization? Yes! His method was unique; the wise men of all ages essayed to make men good in thought, word and deed, by moral reformation. Jesus proceeded to do it by spiritual regeneration. Jesus regarded individuals as the units of society. He regenerated the units and left society to take care of itself. Paul, the great expounder of the teachings of Jesus, in the first century ex-

pressed it thus, "You hath he quickened who were dead in trespasses and in sins." Christians are "new creatures" in Christ, of whom great things might reasonably be expected. The revelations of the Gospel and the touch of the Spirit arouse and bring into full play the powers of man. The mind, heart, will and conscience receive an illumination, a renewing and a mighty impulse. This is fundamental—the beginning of Christian civilization. Many pious people make a mistake by regarding Christianity as merely a means of justification and salvation from the peril of perdition. If Jesus can have his way there will ultimately be a "renewed earth wherein dwelleth righteousness." The scope of his teachings was never to be limited by the narrow bounds of individual existence. If carried to its logical sequence it is certain to result in the reconstruction of society. The whole composite life of mankind will be renewed and exalted and the very atmosphere of the world will be purified and vitalized.

Fairbairn expressed it thus: "The society he was then to create was never to die; was to spread through every land as through all time; was to bind the ages in a wonderful harmony of spirit and purpose, man in a mystic brotherhood of faith and love."

The representatives of Judaism were content to erect splendid synagogues in foreign cities under the shadow of hoary pagan temples and exult in the exclusive privileges of Abraham's children. Jesus placed his disciples under an unrepeatable obligation to proclaim his teachings to the ends of the earth, that he might establish fellowship with the Infinite, replace wretchedness and despair with prosperity and hope, and rebuild the whole structure of human society upon the foundation of a pure faith and an exalted righteousness.

To accomplish this sublime end, as Selden says, "Christianity had to enter every department of the corporate life of mankind, until it had purified and elevated the family, society,

government; until it had overcome apathy and dullness, pride and prejudice, passion and cruelty; until it had neutralized the selfishness and worldliness so dominant and so persistent at every grade of life; and until it had so reconciled men to each other as to make harmony and mutual helpfulness the law of their being."

Napoleon said, "He who does not attack and plunge his standard into the thickest of the enemy's ranks must soon pull down his flag." This Jesus and his disciples are doing and we shall see how well they are succeeding. Guizot tells us that the advance of Christ's teachings has been so closely followed by the decline of vice as to compel the logical mind to associate them in the relation of cause and effect. Lecky speaks of ten vices widely prevalent in Cicero's day, only two of which remain—intemperance and the social evil.

In a silent, unrecognized way, Christianity has undermined the social wrongs of even the darkest lands. It has not faltered in the face

of the terrible conditions of non-Christian peoples; but has done not a little to correct existing wrongs; such as intemperance in opium and liquor, gambling, impurity, suicide, child marriage, infanticide, suttee, slavery, cannibalism, human sacrifices and brutality in war. It has resulted in better sanitary conditions, in freedom from poverty, in purer food and in nobility of character.

A man who will go into a truly heathen village almost anywhere, will find such customs and barbarities as will make his blood run cold. Isabella Bird Bishop, while traveling in Asia, wrote: "Missionaries come home and refrain from shocking audiences by recitals of the awful sins of the heathen and heathen world. . . . How little we know as to how sin is cultivated and deified and worshiped. . . . I have lived in zenanas, and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or

thirty years of age is more like a child of eight in intellectuality; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to destroy the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times."

It has been argued that war and commerce are the two great factors in civilization. We answer, no European civilization has ever communicated itself through war and commerce. It is a matter of history that the soldiers and governors sent to the orient have not raised the character of the people and it is well known that the traders have not been men whose influence has been favorable to a higher civilization. A little investigation reveals the shocking conduct of many of the so-

called civilized men who have conducted the trade and filled the official positions in those far away lands. Their conduct would result in disgrace and ostracism from all decent society in their home lands. Natives have been quick to see the inconsistency and have scornfully said to the representatives of Jesus, Are these the product of your Christian religion?

Mr. Gladstone wrote, "It is not too much to say that the intercourse of Europeans in general, without any exception in favor of the subjects of Great Britain, has been, unless attended by missionary exertions, a source of many calamities to uncivilized nations."

James Chalmers, in an impassionate address in London said: "I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. . . . I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized.

. . . Wherever there has been the slightest spark of civilization in the southern seas, it has been where the gospel has been preached; and wherever you find in the island of New Guinea a friendly people or a people that will welcome you there, it is where the missionaries of the Cross have been preaching Christ."

It may be asked as to what part education plays in civilizing the pagan races. The answer is, education is a factor, but always follows the Christianization of a people. Otherwise it simply opens the flood-gates of atheism. It requires the teachings of Jesus to create within a new sense of responsibility, a consciousness of decency and a determination to be honorable.

There is a genetic connection between religion and learning. Schools and colleges have sprung up side by side with the churches and mission stations. The work of teaching has gone hand in hand with that of evangelizing. Sometimes it is a preparative to conver-

sion and then a stimulus to higher service. The Madras Christian College, with 817 students; the historic Robert College, Constantinople, 210 students; the Syrian Protestant College, Beirut, 300 students; the Duff College and High School, Calcutta, 986 students; the ideal missionary school, "Lovedale Institution," of South Africa, not to mention scores of smaller institutions, are doing a grand basal work in pagan lands. John G. Paton has worked out this problem to perfection in the New Hebrides. Under his remarkable ministry Christianity entered and paved the way for institutions of learning, commerce followed and government was effected.

A banker in Japan came to a missionary and asked him to select Christian clerks for his bank, saying, "Your religion does something that ours cannot do; it makes men honest."

Charles Darwin said, "I took leave of the New Zealand missionaries with feelings of high respect for their useful and upright characters. . . . The march of improvement

consequent on the introduction of Christianity through the South Sea probably stands by itself in the record of history."

At the beginning of the nineteenth century the fires of suttee were blazing in a thousand towns in India, including such cities as Madras, Bombay, and Calcutta. Screaming and struggling, the widow, in many instances a mere child, was bound to the dead body of her husband and hurled into the lurid flames. Thousands of infants were floating on the Ganges, having been offered to the deities. Young women were adorned with flowers and murdered in the temples. Juggernaut cars were crushing thousands of devout souls. Lepers were burned. On certain feast days hundreds were hung in mid-air with iron hooks through their muscles. Not one of these hideous hallucinations is practiced today. Who put a stop to this? Jesus visited India in the person of his devout and intelligent disciples.

Japan is now surprising the world. Why?

Because her national ideas as to government, education, morality, justice, law, and family life have become in fact largely Christian. Is it any wonder that Theodore Parker said, "The history of Christianity reveals the majestic pre-eminence of its earthly founder."

Plain it is that Christianity has introduced the agencies of civilization in all parts of the world. Sir William Hunter said of the famed trio, Carey, Marshman, and Ward, "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam engine in India. With its help, they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof in thirty-one languages." In China the development of printing from movable type has been due almost wholly to the missionaries. The first matrices for casting metallic type were made by a typographer for the royal printing estab-

lishment of France, the British museum and the Presbyterian Board of Foreign Missions, at a cost of six thousand dollars each, the Presbyterian Board, though poor, making sacrifices to prevent the failure of the project, which required three orders before the matrices could be made. Practically all the fonts of Chinese type now in use can be traced to the Presbyterian Mission Press in Shanghai. Sewing machines, and many other useful inventions, have been introduced into China by the missionaries.

It was a missionary who opened up the whole of South Africa. Indeed, the one name which towers above every other name in African explorations is that of the devout Livingstone.

Huge is the debt which philologists owe to the missionaries of every land. The historian goes to the missionary annals for records of the beginning of civilization in these hitherto benighted lands. Sir H. H. Johnston says, "When the history of the great African states

of the future comes to be written, the arrival of the first missionary will with many of these nations be the first historical event in their annals."

The zoologist, botanist, and the anthropologist find in the missionary a worthy ally.

Inter-tribal wars, so common and so disastrous to trade, have been abated through the efforts of Christian missionaries, and traffic extended. All manner of industries have been introduced by them which have led to frugality and extensive commerce. A leading Japanese newspaper said editorially: "The Japanese cannot thank the Christian missionary too much for the admirable leaven that he introduced into their relations with foreigners; nor can they do better than follow the example that he has set in their intercourse with other nations."

Of the introduction of Christianity into Europe, Guizot wrote: "The introduction of Christianity into Europe was a great crisis in civilization. It changed the natural man, his

principles and sentiments. It regenerated the moral and intellectual man." Of the modern influence of Jesus on civilization Sir Bartle Frere, Governor of Bombay, writes, "Whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized industrious Hindus and Mohammedans in India is effecting changes moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

Jesus stands pre-eminent as a civilizer. He is triumphing. There never was so much genuine Christianity as at this hour. In the commercial world many of the greatest men are Christians. In the military life the most distinguished generals are Christians. The music which lives breathes the spirit of the Galilean. For seventeen centuries he has been the chief inspiration of literature. How can any thoughtful man remain indifferent to such a person and such a movement? All the great

social movements of our time are centering about him and it becomes evident that "the golden rule of Jesus shall yet bring in the golden age of man."

APPENDIX

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NOV 20 1912

